

SAYED MUBARAK

# الإسلام رسالة الله للعالمين

ISLAM IS THE MESSAGE OF ALLAH TO THE UNIVERSE

FULL ARABIC AND ENGLISH TEXTS

Translation by:

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النسخة الإنجليزية .. إصدار موسوعة اعرف دينك للعلوم الشرعية



## TRANSLATOR'S PREFACE

Translating (الإسلام رسالة الله للعالمين) by Syed Mubarak has been a challenging yet rewarding journey. This book is an extraordinary piece of Arabic literature that has captivated readers due to its vivid portrayal of Islam in its truest form. Adding to its profoundness, I am greatly honored and grateful to present the English translation of this masterpiece to non-Arabic speakers.

My approach to translating this masterpiece was guided by a desire to preserve the author's original intent while making the narrative engaging for English-speaking audiences. Hence, I opted for a balance between literal translation and interpretive adaptation to stay faithful to the original intricate meaning and aid the readers.

Furthermore, several unique challenges occurred during the translation process. The nuanced use of language, particularly in conveying the subtleties of evidences taken from the Quran and Sunnah required careful consideration. These challenges shaped my translation skills and introduced me to the world of Religious Translation. Additionally, the Arabic writing style differs from the writing style adopted by the English writers. This posed a great challenge for me during the translation process as the writer's style entirely differed from my translation style.

I owe a debt of gratitude to my father, Dr. Arif Siddiq, for his unwavering support and expertise throughout this translation project. The challenges that I faced and the complexities of translation were made easier under his supervision. His critical insights and careful editing and feedback were invaluable in bringing this translation to fruition.

I hope this translation allows new audiences to experience Syed Mubarak's powerful enlightenment and profound insights about Islam that were backed with evidences from Islamic Law. It is my sincere hope that readers will find as much inspiration and information in these pages as I have during the translation process. May '*Islam is the Message of Allah to the Universe*' be a source of guidance and help for those seeking both worldly and religious benefits.

**Asia Arif**

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## Introductory Preface for the Study

Indeed, all praise is due to Allah, we praise Him, ask His forgiveness, and seek refuge in Him from the evils that reside within us and the wrongs of our actions. Whomsoever Allah guides, none can lead him astray, and whomsoever Allah sends astray, none can guide. I bear witness that there is no god but Allah, alone, having no partners, and I bear witness that Muhammad is His servant and messenger. May the blessings and peace of Allah be upon him and his family and companions, all together.

Indeed, the truest of words is the Word of Allah and the best of guidance is the guidance of Muhammad -peace be upon him-. The worst of matters are those that are newly invented; every newly invented thing is an innovation and every innovation is an error and every error is in the Fire.

Now as for what follows,

Why is Islam the message of Allah to the universe?

Because it is the religion that suits the nature of a human and frees his mind and sentiments to the heights of excellence, progress, and freedom. This gives him a sense of his humanness and his right that does not conflict with the rights of others in the society in which he lives. This way, he becomes a constructive worker who plants and harvests, and not a destructive one, who destroys and ruins.

Islam is the message of Allah to the universe; because it is the religion of nature and the religion Allah that He agreed for His servants. It doesn't accept any other religion apart from it as it annuls all previous religions and dominates them. Allah has chosen it amongst all other religions as a concluding message for mankind, and Allah's Messenger -peace be upon him- sealed prophethood and divine message with it. The proof of this is Allah's saying:-

( إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ )- آل عمران:

{Indeed, the religion in the sight of Allah is Islam.}[3:19]

and His saying:

( وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ )- آل عمران: ٨٥.

- { And whoever desires other than Islam as religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers. }[3:85]

Islam is a religion for all mankind:

Islam is surrendering to Allah alone with obedience. It has a common concept as well as a specific concept. As for the common concept, it is the religion of all the prophets and messengers of Allah.

As Noah -peace be upon him- said while conversing with his people:

( فَإِنْ تَوَلَّيْتُمْ فَمَا سَأَلْتُكُمْ مِنْ أَجْرٍ إِنْ أَجَرِيَ إِلَّا عَلَى اللَّهِ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ ) -يونس: ٧٢

{ And if you turn away [from my advice] then no payment have I asked of you. My reward is only from Allah, and I have been commanded to be of the Muslims."}[10:72]

Similarly, it is mentioned about Abraham -peace be upon him- that:

( مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ )

{ Abraham was neither a Jew nor a Christian, but he was one inclining toward truth, a Muslim [submitting to Allah]. And he was not of the polytheists.}[3:67]

Moses -peace be upon him- also declared during his sermon with his people:

( يَا قَوْمِ إِن كُنتُمْ آمَنْتُمْ بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا إِن كُنتُمْ مُسْلِمِينَ ) [يونس: ٨٤].

{ And Moses said, "O my people, if you have believed in Allah, then rely upon Him, if you should be Muslims."}[10:84]

Similarly, it is mentioned about the disciples, the followers of Jesus -peace be upon him- that:

( وَإِذْ أُوحِيتُ إِلَى الْحَوَارِيِّينَ أَنْ آمِنُوا بِي وَبِرِسُولِي قَالُوا آمَنَّا وَاشْهَدْ بِأَنَّا مُسْلِمُونَ ) [المائدة: ١١١].

{ And [remember] when I inspired to the disciples, "Believe in Me and in My messenger Jesus." They said, "We have believed, so bear witness that indeed we are Muslims [in submission to Allah]."[5:111]

However, as for the specific meaning of Islam, it specifies as the religion of Muhammad -peace be upon him-. Allah said:

( قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ \* لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ) [الأنعام: ١٦٢، ١٦٣].

{ Say, "Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds. No partner has He. And this I have been commanded, and I am the first [among you] of the Muslims."}[6:162,163]



There is no Islam after it has been sent except by following him. As Allah -swt- said:

( وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْنَاكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي قَالُوا أَقْرَرْنَا قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ ) [آل عمران: ٨١].

{ And [recall, O People of the Scripture], when Allah took the covenant of the prophets, [saying], "Whatever I give you of the Scripture and wisdom and then there comes to you a messenger confirming what is with you, you [must] believe in him and support him." [Allah] said, "Have you acknowledged and taken upon that My commitment?" They said, "We have acknowledged it." He said, "Then bear witness, and I am with you among the witnesses." }[3:81]

Based on that, it becomes clear to us that the religion of Islam is the true religion. And the proof for that is the Prophet's -peace be upon him- saying: ("By Him in whose hand Muhammad's soul is, anyone of this people, Jew or Christian, who hears of me and then dies without believing in my message, will be among those who go to hell.")

Our goal from this study is to explain the reality of our religion, the distinctiveness of our Quran, and the glory of our final religion which embodies the salvation of mankind, in both the worldly and religious aspects. It is also a call to the people of the Book and the ones from the descendants of Adam who are in search of the true religion and the true god, regardless of their race and color, and from all the regions and territories. Those who remained upon the upright nature untainted by the impurities of the false civilizations and their fleeting desires. They are mankind's hope for a secure and stable life based on justice, freedom, nobility, and the worship of One True God.

Islam is also Allah's message to the people who have luminous hearts and upright nature. Those who search for peace and tranquility of the soul in divine revelation, far from the alteration that occurred to their divine books, and the false and accusing talk in the name of Allah of a group who sees the religion as exclusive to them. They are the ones who abandon the pitfalls and traps of free-thinking minds, destructive ideologies, and the impurities of beliefs that have corrupted the relationship of a man with his Lord and made some worship their desires and make the world their abode. These people see religion as an obstacle and restraint to their freedom in disbelief and atheism because it stops them from accomplishing their aims and goals to mislead mankind. However, this doesn't mean that we want to spread conflicts and hatred among people or impose our religion on others forcefully, absolutely not.

And the proof of that is in Allah's saying:

( لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ ) [البقرة: ٢٥٦].

{There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong. So whoever disbelieves in Taghut and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing.}[2:256]

And:

( وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا وَإِنْ يَسْتَعِينُوا يُعَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَقًى ) [الكهف: ٢٩].

{And say, "The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve." Indeed, We have prepared for the wrongdoers a fire whose walls will surround them. And if they call for relief, they will be relieved with water like murky oil, which scalds [their] faces. Wretched is the drink, and evil is the resting place.}[18:29]

All we have to do, as Muslims, is to give advice and address with good words and kind preaching. We should argue with them in a way that is best, as Allah said:

( ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ) [النحل: ١٢٥].

{Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided.}[16:125]

Allah -swt- is the True Lord:

We say to the ones who seek the truth from the people of the book: "This is the Holy Quran, the book of the Muslims, and the word of the Lord of the Universe. It contains the complete truth and reveals the Lord's message through the words of the truthful messenger." -peace be upon him-. Allah says:

( قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ ) [آل عمران: ٦٤].

{ Say, "O People of the Scripture, come to a word that is equitable between us and you - that we will not worship except Allah and not associate anything with Him and not take one another as lords instead of Allah." But if they turn away, then say, "Bear witness that we are Muslims [submitting to Him]." }[3:64]

For all of these reasons, it becomes apparent to the intelligent people and the possessors of an upright nature that Islam truly is the message of Allah to the universe. It calls on mankind to break free from the humiliation of worshiping the creation and any false deities and to worship and unify the One Almighty Allah. This is a truth without any doubt.

No prophet or messenger has ever been sent to say to people: "Worship me instead of Allah." This sounds ridiculous to the wise and discerning. Rather, the messenger's call was towards worshiping and unifying the true God, the Creator of the earth and the sky, the Splitter of the seeds and the grains, who gives life and causes death, who honors and humiliates whom He wills, with no one to repel His decree, no partner in His rule and no god besides Him.

For this reason, it was revealed to the seal of the prophets -peace be upon him- to say to His servants:

( قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَٰهٌ وَاحِدٌ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ) [الكهف: ١١٠].

{ Say, "I am only a man like you, to whom has been revealed that your god is one God. So whoever would hope for the meeting with his Lord - let him do righteous work and not associate in the worship of his Lord anyone." }[18:110]

And it was revealed to Moses to say to his people:

( وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَا قَوْمِ لِمَ تَتُذَنَّبُونَ أَتَنِي رَسُولُ اللَّهِ إِلَيْكُمْ فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ) [الصف: ٥].

{ And [mention, O Muhammad], when Moses said to his people, "O my people, why do you harm me while you certainly know that I am the messenger of Allah to you?" And when they deviated, Allah caused their hearts to deviate. And Allah does not guide the defiantly disobedient people. }[61:5]

It was also revealed to Jesus, son of Mary, -peace be upon him- to tell his nation:

( وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُبِينٌ ) [الصف: ٦].

{And [mention] when Jesus, the son of Mary, said, "O children of Israel, indeed I am the messenger of Allah to you confirming what came before me of the Torah and bringing good tidings of a messenger to come after me, whose name is Ahmad." But when he came to them with clear evidences, they said, "This is obvious magic."}[61:6]

And the fact remains that all the prophets and the messengers of Allah never said to their people: "Worship me instead of Allah." And how could they command them to turn away from worshiping Allah, the Creator, and start worshiping and glorifying themselves, when they are humans just like them, possessing no benefit or harm for others or themselves and having no power over life, death, or resurrection?!

It is no surprise at all that mankind, in its ignorance, has blamed all the prophets and messengers of Allah -peace be upon them- of sorcery, lies, and perhaps madness! Allah said about the people of Noah -peace be upon him-:

( كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ فَكَذَّبُوا عَبْدَنَا وَقَالُوا مَجْنُونٌ وَازْدُجِرَ ) [القمر: ٩].

{The people of Noah denied before them, and they denied Our servant and said, "A madman," and he was repelled.}[54:9]

Moses -peace be upon him- was also accused of sorcery when he called his people towards Allah and showed them his miracles. Allah says:

﴿ فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُبِينٌ \* وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ \* قَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ إِنَّ هَذَا لَسَاحِرٌ عَلِيمٌ ﴾ [الأعراف: ١٠٧ - ١٠٩].

{So Moses threw his staff, and suddenly it was a serpent, manifest. And he drew out his hand; thereupon it was white [with radiance] for the observers. Said the eminent among the people of Pharaoh, "Indeed, this is a learned magician.}[7:107,108,109]

And when the final messenger -peace be upon him- called the people to worship the All-Hearing and All-Seeing Allah and to abandon the idols and mute statues which they worshipped, they accused him similar to how the evils of creation accused his brothers from the prophets, except those whom Allah guided.

They said as Allah mentioned:

أَجْعَلِ الْآلِهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عَجَابٌ ﴿ \* وَعَجِبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ وَقَالَ الْكَافِرُونَ هَذَا سَاحِرٌ كَذَّابٌ

ص: ٤، ٥]]



{And they wonder that there has come to them a warner from among themselves. And the disbelievers say, "This is a magician and a liar. Has he made the gods [only] one God? Indeed, this is a curious thing."}[38:4,5]

The Quran also mentioned the same thing occurring to all the other prophets and the messengers of Allah -peace be upon them-, as people are the same in every place and time. They won't believe except after refusing, suspecting, denying, and preventing the message, except for a few. Allah said:

﴿كَذَلِكَ مَا أَتَى الَّذِينَ مِنْ قَبْلِهِمْ مِنْ رَسُولٍ إِلَّا قَالُوا سَاحِرٌ أَوْ مُجْنُونٌ﴾ [الذاريات: ٥٢].

{Similarly, there came not to those before them any messenger except that they said, "A magician or a madman."}[51:52]

Islam is not limited to any specific group:

We warn every guardian of Islam that discussing Islam is not confined to a particular group, but rather it is the message of Allah to the universe that calls for faith, reflection, and enlightenment. It invites us to drink from its eternal and pure springs. By 'the springs' I mean the Quran and the Sunnah, as the happiness, well-being, and success of all humanity lies in them. As Allah said:

﴿إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا﴾ [الإسراء: ٩].

{Indeed, this Qur'an guides to that which is most suitable and gives good tidings to the believers who do righteous deeds that they will have a great reward.}[17:9]

And, as mentioned in the Sunnah: (I have left two matters with you. As long as you hold to them, you will not go the wrong way. They are the Book of Allah and the Sunna of His Prophet, and they shall not split until they meet at the Hawd.)

Thus, we say that everyone has the right to speak about and invite to the religion of Allah -the Exalted- through any feasible and accessible means, provided that it is done within the framework of the teachings of the Quran and the Sunnah and with no preference for an Arab over a non-Arab except through piety and righteous deeds.

In our discussion about stating that Islam is the true religion whose teachings have outrun humanity's thinking in respecting human rights and purifying the human soul, the intention is certainly not to challenge. Why?

Because Islam is nobler than this. In fact, by stating the teachings of Islam, we aim to correct the common misconceptions, rectify unfair and unjust settings, and scatter the clouds that have covered the human mind due to its negligence of divine revelation. Let this message be a way of life for mankind within the realm

of the religion chosen by Allah for His servants who made it a final message and appointed the Prophet -peace be upon him- as a messenger to all mankind. As Allah said:

﴿وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾ [سبأ: ٢٨].

{And We have not sent you except comprehensively to mankind as a bringer of good tidings and a warner. But most of the people do not know.}[34:28]

We want those who are zealous of their religion to convey to all people that Islam is a universal invitation. It contains the solution to every problem of mankind and the disappearance of its troubles and concerns. They should also remind them continuously that all miracles of the prophets disappeared and are no longer remembered by anyone. Those who witnessed and experienced them firsthand have passed away. However, the miracle of Islam is the extraordinary Quran, preserved by Almighty Allah which will remain till the Day of Judgment. It exists and is recited by the believers in their prayers and worship. Anyone who wishes to affiliate with it can touch, read and study it so that one can see the miracles and legislation within it. The contents of the Quran scatter the darkneses of the human soul with their light, reveal its flaws and treat its shortcomings and negatives. It is the word of Allah, the Lord of the universe, the True Lord, and the True God. Those who act upon and believe in it are the hopes of mankind for advancements and growth towards the heights of spiritual and human grace.

#### A heartfelt advice for the protectors of religion:

The ones who bear the responsibility of this religion and wish to reshape people's understanding of freedom and human rights to be based on the perspective of our respectable Shariah, which commands justice, kindness, love, and forgiveness among all people, must know that the first generation of our righteous ancestors used to rule the world. That was because they were the most just people, the truest in their work for God, the most knowledgeable about their religion, greatest in their love for the Messenger of Allah -peace be upon him- and the most courageous, dignified, united, and supportive of the religion of Allah Almighty among their descendants.

The gist of the matter is to have sincere intentions and to exhibit good manners, humbleness, and gentleness when inviting people to Islam and unifying with Islamic people, both as individuals and groups to face the schemes of the enemies of religion and their ignorant followers. If this happens, nations and people will respect us, our Shariah, and our religion. People will enter our religion in large numbers, by the permission of Allah, who is the Guardian of that and has power over it.

We also remind the protectors of Islam, not to be excessive or negligent and that this religion is safe and secure. Hence, they should not hasten steps so that they stumble before they even start, nor should they delay and rely on Allah Almighty to the point where the enemies of the religion outrun them in spreading misinformation and deceiving the creation of Allah. Also, they should not become harsh and rigid so that they ruin when the intention is to mend. They must remember the saying of the Prophet -peace be upon him- : (Verily this Din [religion] is solid, so tread through it with ease.)

We remind them once again that the theoretical era of affiliation with Islam which made the Muslims lose the means of stabilization on earth for a while, is over. And Allah's promise will surely be fulfilled. As He said:

﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا﴾ [النور: ٥٥]

V{ Allah has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them and that He will surely establish for them [therein] their religion which He has preferred for them and that He will surely substitute for them, after their fear, security.}[24:55] The practical era of conveying the final message using legitimate and Shariah-compliant ways, has started.

Gather, O sincere protectors of Islam, let us begin with consistent and conscious steps. Our approach is not through spending money or delivering emotionally charged sermons and speeches that make the eyes cry but yield no noticeable results in the real world and people's lives. We are not denying the importance of these efforts in mending souls and preparing them to carry the trust of religion and to tirelessly invite to it. However, this alone is not sufficient. We must avail the beneficial and legitimate means in order to connect religion with the human world in this era, according to the people's concepts, knowledge, and understanding of the valuable life and the human rights in which they believe.

Let us begin, O protectors of Islam, by establishing mechanisms for these means and organizing and enriching them using the teachings of our religion as it is a matter of immense importance. Let us enter their hearts and respect their minds using the help of our miraculous Quran and the Sunnah of the Prophet -peace be upon him- which is a revelation from Allah. They both contain the healing balm for all that afflicted humanity in terms of declination in its religion and worldly affairs which was birthed due to the spreading of disbelief and atheism as well as violence, enmity, and hatred driven by ignorant extremism, racism, and other

issues that have torn apart the humanity. This would lead to the darkness of ignorance which have enveloped people and refrained them from comprehending the greatness of the final message to be dispelled by the light of Shariah and the final message. This way, the true essence of the divine religion as a heavenly faith from the All-Knowing and Wise who is untouched by any falsehood can be revealed.

We do understand that our call to the creation of Allah -swt- is full of challenges because the opposing narrative and the misleading call of the leaders, elites, intellectuals, religious figures, and others have made the people live in ignorance of the One True God. This has caused them to see terrorism and thirst for bloodshed in the teachings of Islam and Islam itself. Whether this unfair perception is due to some ignorant individuals associated with Islam, or because of the enmity and hatred stemming from the ignorance of the greatness and nobility of the final message, or for other reasons, it has surely blinded their understanding.

However, I am confident that it is not too late yet, and that we should not despair of the success of the efforts that we put in, even if their outcome is delayed, as long as we adhere to the methodology and wisdom of our ancestors and follow the ways of faith that leads us to noble and supreme goals that we aspire to. If we organize ourselves, study our approach, and unify our goals just as our righteous ancestors did in the world, our religion will spread and flourish -by the will of God-.

Furthermore, we have divided this study into five sections. We tried our best to make them as concise and brief as possible. Each section addresses a significant issue that concerns mankind and requires it to realize the relation of Islam with the issue. It needs the protectors of Islam to expand its content and enrich its provisions and benefits with documented historical and scientific pieces of evidence and other things. I have not mentioned them to avoid prolonging the discussion and also to leave this merit to others. I suffice by focusing on the religious pieces of evidence from the Quran, the Sunnah, and the reliable statements of our scholars from the sect of Ahl al-Sunnah wal-Jama'ah.

These four sections are as **follow**:

1<sup>st</sup> Section: Islam and the Honor of Mankind.

2<sup>nd</sup> Section: Islam and the Fundamental Human Rights.

3<sup>rd</sup> Section: Islam and the Ideal Faith-Based Society. / Islam and the Ideal Faithful Society.



#### 4<sup>th</sup> Section: Islam and the Spiritual Elevation of Humankind.

Moreover, there is no doubt that mankind today is in dire need of the true religion so that it can wake up from its slumber and be guided to the position for which God appointed man as a successor. A man must fulfill the trust he has been entrusted with which is the reason for his honor and the harnessing of everything in the universe for his sake. This indeed is a heavy trust that requires high aspirations, men possessing unwavering determination and faith and certainty in Allah -swt- that is free from hesitation, weakness, or fatigue. So, is there anyone among the believers of Islam as the true religion, who are willing to carry the banner of this universal call? A call that honors us by affiliating with it and belonging to it and which offers mankind the healing balm in building character, society, and nation.

### 1<sup>st</sup> Section

#### Islam and the Honor of Mankind

As we mentioned earlier, Islam is the final religion that annulled all other religions. It is the religion brought by Muhammad -peace be upon him- and is the true religion. Anything other than that is not considered a religion even if its followers consider it a religion. Anyone who seeks righteousness and success in other religions apart from Islam, whether they be Jews, Christians, or adherents of any other belief or ideology, is misguided from the truth and driven away from a noble and righteous life.

Beginning with this premise, we say:

The human soul, in Islam -in general-, is honored and valued. By the human soul, I refer to all humans without any exception based on color, gender, or religion. Allah says in His book:

﴿وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا﴾ [الإسراء: ٧٠].

{ And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference. } [17:70]

Hence, it becomes clear to the wise possessing enlightened hearts, that Islam, in its honoring of the human race, highlights the areas of greatness in which Allah -swt- has bestowed His evident and hidden blessings upon it among all other creations. Islam, indeed, honored the entire mankind with its just and lenient Shariah, which nullifies all other laws. Allah has sealed the message and prophethood with the Prophet of Islam -peace be upon him-.

In the following lines, the greatness of the religion of Islam which has honored mankind in a manner that elevates the human race to high levels of nobility and dignity, will become evident to us. Islam is a revelation from the heavens, far from the human conventions that involve unjust double standards and hypocrisy that are known to everyone. There is a deep gap between these human conventions and the reality of people's lives today. In addition to that, they contradict many of the customs and ethics that are commonly accepted. In essence, they oppose our Shariah in many of its provisions and commitments, which do not consider any religion or moral obligations.

We say with all strength and certainty as it is the undeniable truth, and there is nothing after the truth but misguidance that:

The Shariah of the Seal of Prophets -peace be upon him- encompasses all perfection and majesty for those who seek to harmonize between this world and the Hereafter. Allah surely is the Helper.

**Honoring mankind by entrusting it with trust and stewardship:**

One of the greatest aspects of honoring mankind is Allah's creation of humans with His own hands and breathing His spirit into us, particularly the father of mankind, Prophet Adam -peace be upon him-. Adam -A.S- was Allah's creation and picturization. He created him from clay and then ordered him, "Be!" and he came into being. This indicates that Adam and mankind were appointed as stewards in this vast universe, created by Allah for His worship and monotheism. This is evidenced in the Quran, the written Book of Allah, where He says:

﴿إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِنْ طِينٍ \* فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ﴾ [ص: ٧١، ٧٢].

{ [So mention] when your Lord said to the angels, "Indeed, I am going to create a human being from clay. So when I have proportioned him and breathed into him of My [created] soul, then fall down to him in prostration." } [38: 71,72]

The choice of God to entrust man with the stewardship of His Book to this vast universe, including its stars, planets, and galaxies is in itself an evidence of God's honor for him.

No creature, regardless of its power, can claim to be the creator and lord of the universe or to be a partner of God in creating and forming it. No one except the worst of creation and the allies of Satan say this or call for it. The Muslim connected with the Quran realizes that naturally and due to his faith, whereas others realize it by their mind and knowledge.

Allah says:

﴿ مَا أَشْهَدْتُهُمْ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَلَا خَلْقَ أَنْفُسِهِمْ وَمَا كُنْتُ مُتَّخِذَ الْمُضِلِّينَ عَضُدًا ﴾ [الكهف: ٥١].

{ I did not make them witness to the creation of the heavens and the earth or to the creation of themselves, and I would not have taken the misguiders as assistants. } [18:51]

This entire vast universe is at mankind's service and for its ease because of its acceptance of the stewardship that was refused by the heavens and the earth. However, man, despite his shortcomings and weaknesses, bore it.

Allah -swt- explained this to us in His saying:

﴿ إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا ﴾ [الأحزاب: ٧٢].

{ Indeed, we offered the Trust to the heavens and the earth and the mountains, and they declined to bear it and feared it; but man [undertook to] bear it. Indeed, he was unjust and ignorant. } [33:72]

Similar to what we mentioned previously about Allah's -swt- honoring of the man and the entire mankind. It is unthinkable that He would entrust mankind with a responsibility that even the strongest of the creatures refused to bear, and then restrict man, God forbid, from having thoughts, freedom, creativity, and contemplation. These abilities are what help humans to bear this heavy responsibility of spreading true monotheism and the pure worship that is free from the impurities of polytheism while promoting love and peace among all creatures and laying the foundations for moral, social, and political betterment within the framework of our Shariah, which is for all people throughout the universe.

We need to note that the honoring of humans in Islam is general and inclusive of both Muslims and non-Muslims. This is clearly explained in what has been mentioned earlier as well as in many verses of the Holy Quran and the Sunnah of the Prophet -PBUH-. We will see in every section of this study that Islam honored and elevated humans intellectually, spiritually, and physically because its Shariah is generous and does not know closure and solidity. In this study, we will focus on three ways in which Islam honors humans:

1. Honoring Humans Physically and Health-wise in Islam.
2. Honoring Humans Ethically and in His Creation in Islam.
3. Honoring Humans in Life and Death in Islam.

#### 1. Honoring Humans Physically and Health-wise in Islam:

The religion that takes care of the health and physical well-being of humans and nourishes their minds, hearts, and spirits with noble teachings and then rewards them for their deeds that benefit no one else but their own selves, deserves to be the message of Allah to the universe. The teachings of Islam and its Shariah are the core of the relationship between Allah, the Creator and the servants, the creation. They invite a man to balance his spiritual and worldly obligations and not overshadow one for the sake of personal and psychological stability. True religiosity lies in adhering to the application based on listening and obeying. Hence, it is necessary to fulfill the obligations prescribed by Allah in order to ensure this desired human well-being.

Whatever we mention here about Islam's honoring and concern for human health and well-being, which includes the science and art of disease prevention, is intended to demonstrate using religious evidences that indeed Islam regards this matter with great importance. Above all of that, it elevates it to the status of worship and a mean to get closer to Allah for which the servant is rewarded in both their religion and worldly affairs. This underscores Islam's profound concern for health, by its emphasis on prevention before illness, treatment afterwards, caution against contagion and more. What we mention here is just a glimpse of the vastness of this topic.

- 1- One of the indications of this is the encouragement to avoid extravagance in food in order to preserve one's health. Allah says:

٢- ﴿وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ﴾ [الأعراف: ٣١].

2- {O children of Adam, take your adornment at every masjid, and eat and drink, but be not excessive. Indeed, He likes not those who commit excess.} [7:31]

Additionally, the Prophet -PBUH- said: (No man fills a container worse than his stomach. A few morsels that keep his back upright are sufficient for him. If he has to, then he should keep one-third for food, one-third for drink and one-third for his breathing.)

And I say: Similar to what was mentioned earlier, Islam urges a man to refrain from extravagance in general and to maintain moderation with neither excess nor deficiency, so that he prevents himself from self-destruction and harm to his health.

- 3- It is also established by the Prophet -PBUH- that he practiced washing hands before eating. Any wise person would recognize the value of this prophetic practice (sunnah) in preventing diseases. The hadith is as follows: (When the Prophet (peace be upon him) wanted to sleep while he was in a state of junub,



he would perform ablution, and when he wanted to eat, he would wash his hands.)

- 4- Islam has also encouraged overall cleanliness for prevention. This is evident from Allah's saying:

٥- ﴿إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ﴾ [البقرة: ٢٢٢].

5- {Indeed, Allah loves those who are constantly repentant and loves those who purify themselves.} [2:222]

Furthermore, Islam emphasized and rewarded cleanliness as an act of worship for the sake of one's spiritual well-being. For example, cleanliness is mandatory for the validity of prayer as Muslim prayers are not valid unless one purifies oneself from minor impurity by ablution and major impurity by ghusl (bathing).

It is known that ablution and ghusl (bathing) are a way of cleaning the external organs of a man's body. It protects man from sweat, dirt, and similar impurities. And that undoubtedly contains disease prevention. The religious evidences for what we mentioned are evident from the Quranic verse:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا﴾ [المائدة: ٦].

{ O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles. And if you are in a state of janabah, then purify yourselves. } [5:6]. And the saying of Prophet -PBUH-: (Cleanliness is half of faith.) He -PBUH- also said: (Bathing on Friday is obligatory on everyone who has reached puberty.)

- 6- Islam also urges maintaining health and preventing harm by refraining from indulging in sexual intercourse with women during menstruation or postpartum bleeding, as it is harmful both physically and health-wise for men and women. Allah says:

٧- ﴿وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذَى فَأَعْتَزِلُوا النَّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرُبُوهُنَّ حَتَّى يَطْهُرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ﴾ [البقرة: ٢٢٢].

7- { And they ask you about menstruation. Say, "It is harm, so keep away from wives during menstruation. And do not approach them until they are pure. And when they have purified themselves, then come to them from where Allah has ordained for you. Indeed, Allah loves those who are constantly repentant and loves those who purify themselves." } [2:222]

And we repeat our statement that we do not intend to explain the health and medical benefits of what we mention here. We leave this task to those who belong

to that field and know its depths and secrets. Those who have the means to enrich this message using authentic medical, scientific and historical pieces of evidence and other information. They can enhance its appeal and beauty for the ones who do not understand the religious evidence and prefer natural evidence. Perhaps they will look at Islam's message with openness, kindness and reverence. Indeed, the guide to goodness is like the one who does it. This way we will all be among those praised by Prophet -PBUH- when he said: (If a single person embraces Islam at your hands (i.e. through you), that will be better for you than the red camels.)

Therefore, in this study, we suffice with presenting the religious pieces of evidence. However, the door is open for anyone who wishes to expand it if he sees the need to do so. And this applies to all the aspects and sections of this study. Allah grants success in all good.

**8-** Islam has also emphasized bodily cleanliness and avoiding harmful practices. This is mentioned in many saying of the final Messenger -PBUH-

The Prophet -PBUH- said: (Five practices are characteristics of the Fitra: circumcision, shaving the pubic hair, cutting the moustaches short, clipping the nails, and depilating the hair of the armpits.)

The Prophet -PBUH- said: (The tooth-stick is a means of purifying the mouth, and is pleasing to the Lord.) This emphasized the importance of maintain cleanliness of the mouth and teeth.

The Prophet -PBUH- said: (He who has hair should honour it.) This emphasizes the importance of maintaining the hair as it is an adornment for humans. It is a form of its appreciation to trim and shorten it and take care of it.

**9-** Islam also encourages cleanliness and purity of the environment and refrains us from polluting it by urinating and defecating in public places. Prophet -PBUH- said: (Five practices Guard against the three things which produce cursing: relieving oneself in watering-places, in the middle of the road, and in the shade.)

**10-** Islam cares for both physical and mental health by prohibiting intoxicants, drugs, gambling and anything else that harms one's mind and destroys one's health and psyche and impairs their bodily functions. Allah -swt- said:

﴿ إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهِلَّ بِهِ لِغَيْرِ اللَّهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ

غَفُورٌ رَحِيمٌ ﴾ [البقرة: ١٧٣]

{He has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah. But whoever is forced [by

necessity], neither desiring [it] nor transgressing [its limit], there is no sin upon him. Indeed, Allah is Forgiving and Merciful.}[2:173].

And Allah -swt- said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ﴾

[المائدة: ٩٠]

{O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful.}[5:90]. Prophet -PBUH- also said, warning against indulging into any forbidden thing: (What is lawful is clear and what is unlawful is clear, but between them are certain doubtful things which many people do not know. So he who guards against doubtful things keeps his religion and his honour blameless. But he who falls into doubtful things falls into that which is unlawful.)

- 11- Islam has also encouraged learning swimming which is a physical exercise. It has made the one who dies by drowning due to not knowing how to swim as a martyr. This is evident by the saying of the Prophet -PBUH-: (Anything that is not mentioned with the remembrance of Allah is idle talk and play, except for four: a man playing with his wife, disciplining his horse, walking between two goals, and teaching a man swimming.)
- 12- Islam has prohibited entering areas that are affected by contagious diseases as a preventive measure. The Prophet -PBUH- said: (Indeed, this plague is a punishment with which Allah destroyed nations before you, and some of it remains on earth. It comes at times and goes at times, so if it strikes a land, do not flee from it, and if you hear of it in a land, do not go to it.)

**I say:** There is much more, but what we have mentioned is a clear explanation of what we intend to say and convey to anyone who seeks the reality of this valuable religion that is the rescuer of mankind. Whose legislation has absorbed the realities of this life and the life of the hereafter. Let's disprove the doubts raised by the enemies of Islam, who claim that it is a religion which belittles mankind and does not honor it. Let's uncover the misconceptions and shed light on the grave mistakes committed by those who are associated with it due to their ignorance of its purity and clarity. Surely, to Allah we turn for assistance.

## 2. Honoring Humans Ethically and in His Creation in Islam:

Islam has honored man morally and ethically in many Quranic verses and true prophetic sayings. What we mention in this study are examples and not restrictions. And success is granted by Allah.

**Firstly: Honoring Man in His Creation in Islam:**

As we mentioned previously, that one of the greatest facts of honoring mankind is Allah's creation of man with His own hands in the shape of our father Adam - AS-. He created Adam with clay and then commanded him to "Be" and he came into existence. All of this was due to the command of Allah -swt- who has power over all things. Everything is bound to His will and however He wishes. However, the existence and creation of Adam's offspring serve a worldly purpose and that is the union of a man and woman. Through their reproduction, posterity are brought into being.

Allah says:

﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى﴾ [الحجرات: ١٣].

{O mankind, indeed We have created you from male and female}[49:13]

The creation of man is one of the greatest exhibitions of honoring of man in Islam.

Allah -swt- has also explained to us the process and stages of human formation when it is a fetus in its mother's womb. Allah Almighty said:

﴿وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِنْ طِينٍ \* ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَكِينٍ \* ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ﴾ [المؤمنون: ١٢ - ١٤].

{And certainly did We create man from an extract of clay. Then We placed him as a sperm-drop in a firm lodging. Then We made the sperm-drop into a clinging clot, and We made the clot into a lump [of flesh], and We made [from] the lump, bones, and We covered the bones with flesh; then We developed him into another creation. So blessed is Allah, the best of creators.}[23:12-14]

The Prophet -PBUH- said: (The creation of everyone of you starts with the process of collecting the material for his body within forty days and forty nights in the womb of his mother. Then he becomes a clot of thick blood for a similar period (40 days) and then he becomes like a piece of flesh for a similar period. Then an angel is sent to him (by Allah) and the angel is allowed (ordered) to write four things; his livelihood, his (date of) death, his deeds, and whether he will be a wretched one or a blessed one (in the Hereafter) and then the soul is breathed into him. So one of you may do (good) deeds characteristic of the people of Paradise so much that there is nothing except a cubit between him and Paradise but then what has been written for him decides his behavior and he starts doing (evil) deeds characteristic of the people of Hell (Fire) and (ultimately) enters Hell (Fire); and one of you may do (evil) deeds characteristic of the people of Hell (Fire) so much so that there is nothing except a cubit between him and Hell (Fire),



then what has been written for him decides his behavior and he starts doing (good deeds characteristic of the people of Paradise and ultimately) enters Paradise.)

- One of the demonstrations of honoring of man in Islam, in terms of his creation is the fact that Allah -swt- created man in the best form and features that distinguish him from others. Allah said:  
﴿هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ﴾ [آل عمران: ٦].
- {It is He who forms you in the wombs however He wills. There is no deity except Him, the Exalted in Might, the Wise.}[3:6]
- Another aspect of Allah's kindness over mankind is that He has bestowed it with countless apparent and hidden blessings. As Allah said:  
﴿وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا إِنَّ اللَّهَ لَعَفُورٌ رَحِيمٌ﴾ [النحل: ١٨]
- {And if you should count the favors of Allah, you could not enumerate them. Indeed, Allah is Forgiving and Merciful.}[16:18] All of this is so that man is able to fulfill the trust he has been entrusted with in the best and most excellent manner. Among the blessings that are bestowed upon man are, for example:
  - ◆ He has created for man two eyes to see with, a tongue to speak with, and lips to make his speech and communication precise, so that he can be understood. Allah said:  
﴿أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ\* وَلِسَانًا وَشَفَتَيْنِ﴾ [البلد: ٨، ٩].
  - ◆ {Have We not made for him two eyes? And a tongue and two lips?}[90:8,9]
  - ◆ He has also created man in the best and most perfect form. He made him walk upright on two legs and eat with two hands, whereas the other creatures walk on four legs and eat with their mouths. Allah said:  
﴿وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَاءٍ فَمِنْهُمْ مَنْ يَمْشِي عَلَى بَطْنِهِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى رِجْلَيْنِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى أَرْبَعٍ يَخْلُقُ اللَّهُ مَا يَشَاءُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾ [النور: ٤٥].
  - ◆ {Allah has created every [living] creature from water. And of them are those that move on their bellies, and of them are those that walk on two legs, and of them are those that walk on four. Allah creates what He wills. Indeed, Allah is over all things competent.}[24:45]
  - ◆ He has also created for man two ears to hear with and distinguish between sounds, and a mind to comprehend and understand things, along with many other blessings and senses.

One of the aspects of honoring man in Islam is that Allah singled out a group from His creation with illness in their hearing or sight or physical disabilities for reasons only known to Him. Allah says:

﴿أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ﴾ [الملك: ١٤]

{ Does He who created not know, while He is the Subtle, the Acquainted? } [67:14]

To be physically impaired in this world is test for the servant and not an insult to him. Rather it is a mean to elevate his rank through Allah's mercy and love for him. If he endures it with patience and steadfastness, and not complain about it to anyone except Him, He may cure his disability in the world by His power and generosity. As Allah -swt- mentioned in the Quran regarding Prophet Job -peace be upon him-:

﴿وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ\* فَاسْتَجَبْنَا لَهُ فَكَشَفْنَا مَا بِهِ مِنْ ضُرٍّ﴾ [الأنبياء: ٨٣، ٨٤].

{ And [mention] Job, when he called to his Lord, "Indeed, adversity has touched me, and you are the Most Merciful of the merciful." So We responded to him and removed what afflicted him of adversity. } [21:83,84]

And Allah may save his prayers and intimate conversations with Him to reward and bless him for his patience and contentment with the decree of Allah. He shall find everlasting and undying paradise in the eternal abode.

- Allah said:

﴿أَمْ حَسِبْتُمْ أَنْ تُدْخِلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَاءُ وَزُلُّوا حَتَّى يَقُولَ الرُّسُلُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصُرُ اللَّهُ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ﴾ [البقرة: ٢١٤].

- { Or do you think that you will enter Paradise while such [trial] has not yet come to you as came to those who passed on before you? They were touched by poverty and hardship and were shaken until [even their] messenger and those who believed with him said, "When is the help of Allah?" Unquestionably, the help of Allah is near. } [2:214]
- The Prophet -PBUH- also said: (Allah tests His servant with what He has given him. Whoever is satisfied with what Allah has appointed for him, Allah will bless him and expand it for him, and whoever is not satisfies, He will not bless him for it.)
- In another narration, the Prophet -PBUH- said: (The most severely tested people are the prophets, then the next best and the next best. A person is tested according to his religious commitment. If he is steadfast in his religious commitment, he will be tested more severely, and if he is frail in his religious commitment, his test will be according to his commitment. Trials will continue to afflict a person until they leave him walking on the earth with no sin on him.)

## Secondly: Honoring Man Ethically in Islam:

One of the aspects of honoring man ethically in Islam is calling upon individuals to adhere to good manners as they encompass all goodness. This is demonstrated by those who speak little but convey comprehensive goodness. The Prophet -PBUH- said: (Piety is good manner, and sin is that which creates doubt and you do not like people to know of it.)

One of the ways Allah -swt- ethically honors man is by creating all people upon upright nature and with a tolerant faith that is untouched by any defect. Allah says:

﴿فَطَرَتِ اللَّهُ النَّاسَ عَلَىٰهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾ [الروم: ٣٠].

{ [Adhere to] the fitrah of Allah upon which He has created [all] people. No change should there be in the creation of Allah. That is the correct religion, but most of the people do not know. }[30:30]

- Prophet -PBUH- said: (Every child is born with a true faith of Islam (i.e. to worship none but Allah Alone) and his parents convert him to Judaism or Christianity or Magianism, as an animal delivers a perfect baby animal. Do you find it mutilated?)
- Islam is the message of Allah to the universe. Its Shariah encompasses a lot of commands and prohibitions in order to establish the principle of reward and punishment. -we will elaborate on this in the next section-. It is a principle without which the life of societies and nations cannot function properly. It is said that: The principle of reward and punishment exists in every nation, religion and legal system. We say: This is true, but in Islam, due to its tolerance, nobility, justice and divine methodology protected by Allah from alteration and distortion, that principle holds the happiness and progress of mankind. This will become clear to any fair-minded person in this study.

Hence, the principle of reward and punishment in our religion was made to improve the manners of people. If it is applied to every person, the situation of entire mankind would improve.

In this haste, let me mention a few of the aspects of ethically honoring of mankind:

- Islam encourages us to be gentle, kind and have excellent character and discourages harshness and severity which leads to hatred and enmity. Allah says:

• ﴿وَالْكَافِرِينَ الْغَائِقِينَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ﴾ [آل عمران: ١٣٤].

- {and who restrain anger and who pardon the people - and Allah loves the doers of good; }[3:134]

The Prophet -PBUH- also said: (Kindness is not to be found in anything but that it adds to its beauty and it is not withdrawn from anything but it makes it defective.)

- Islam prohibits unfaithfulness and urges one to fulfill one's obligations. It also commands us to fulfill promises and not to break them without a valid excuse. Allah says:

• ﴿وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ﴾ [المؤمنون: ٨].

- {And they who are to their trusts and their promises attentive}[23:8]  
(

The Prophet -PBUH- also said: (Four characteristics constitute anyone who possesses them a sheer hypocrite, and anyone who possesses one of them possesses a characteristic of hypocrisy till he abandons it: when he is trusted he betrays his trust, when he talks he lies, when he makes a covenant he acts treacherously, and when he quarrels he deviates from the truth.)

- Additionally, Islam also encourages us to protect our tongue from backbiting, gossiping, falsehood, lying, using foul language, mocking and similar actions that one may utter and be held accountable for. Allah says:

• ﴿مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ﴾ [ق: ١٨].

- {Man does not utter any word except that with him is an observer prepared [to record].}[50:18]
- Prophet -PBUH- said to Muadh ibn Jabal: ('Shall I not tell you of the basis of all that?' I said: 'Yes.' He took hold of his tongue then said: 'Restrain this.' I said: 'O Prophet of Allah, will we be brought to account for what we say?' He said: 'May your mother not found you, O Mu'adh! Are people thrown onto their faces in Hell for anything other than the harvest of their tongues?")

The gain from what we have mentioned is that it is from Allah's grace upon mankind that He endowed it with good manners and the best creation. He ordained for mankind a religion that speaks to enlightened hearts that seek human dignity in its nobility and elevation because it surely is the message of Allah to the universe.

### 3. Honoring Humans in Life and Death in Islam:



The human soul in Islam is lucky as it has been honored and glorified, both in life and death, in a manner that does not exist in other religions, be it a divine or worldly religion. Here are some teachings and regulations of this religion which is chosen by Allah for His servants and made as the final and dominant religion over all others.

### Firstly: Aspects of honoring man in life:

- 1- Allah honored the human soul by giving it the right to life and prohibiting its destruction. Allah has condemned in the Quran the burial of infant daughters in the pre-Islamic era of ignorance when they buried them alive due to the fear of shame or poverty.

Allah said:

﴿وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنْثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ \* يَتَوَارَىٰ مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَ بِهِ أَيُمْسِكُهُ عَلَىٰ هُونٍ أَمْ يَدُسُّهُ فِي التُّرَابِ أَلَا سَاءَ مَا يَحْكُمُونَ﴾ [النحل: ٥٨، ٥٩].

{And when one of them is informed of [the birth of] a female, his face becomes dark, and he suppresses grief. He hides himself from the people because of the ill of which he has been informed. Should he keep it in humiliation or bury it in the ground? Unquestionably, evil is what they decide.}[68:58,59]

Because life is a divine gift, therefore Allah prohibited the killing of the human soul in Islam without a valid reason justifying it, even when it is a fetus in the mother's womb. Hence, it is forbidden for women to abort after the ensoulment of the fetus. Once the soul is blown into the fetus, it can no longer be aborted. There is no disagreement among our scholars in this regard as it would be considered an unjust killing of a soul. As for the stage before the ensoulment, there is a difference of opinion, however, we are not addressing that in our current topic.

The basis of the ruling regarding abortion is prohibition and prevention. Islam considers the human soul to be sacred. It has also made it one of the necessities or essentials among the five essentials of life. Allah -swt- says:

﴿وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ﴾ [الأنعام: ١٥١].

{And do not kill the soul which Allah has forbidden [to be killed] except by [legal] right.}[6:151]

- And the sent Prophet -PBUH-, the mercy for the universe, set the highest example in protecting the human soul and sanctity of life without a just cause. He denied applying the prescribed punishment to the woman from the Ghamidi tribe who came to the Prophet and admitted to adultery. (she

said: I have committed fornication. He said: Go back. She returned, and on the next day she came to him again, and said: Perhaps you want to send me back as you did to Ma'iz b. Malik. I swear by Allah, I am pregnant. He said to her: Go back. She then returned and came to him the next day. He said to her: Go back until you give birth to a child. She then returned. When she gave birth to a child, she brought the child to him, and said: Here it is! I have given birth to it. He said: Go back, and suckle him until you wean him. When she had weaned him, she brought him (the boy) to him with something in his hand which he was eating. The boy was then given to a certain man of the Muslims and he (the Prophet) commanded regarding her. So a pit was dug for her, and he gave orders about her and she was stoned to death. Khalid was one of those who were throwing stones at her. He threw a stone at her. When a drop blood fell on his cheeks, he abused her. The Prophet (ﷺ) said to him: Gently, Khalid. By Him in whose hand my soul is, she has reported to such an extent that if one who wrongfully takes extra tax were to repent to a like extent, he would be forgiven. Then giving command regarding her, prayed over her and she was buried. )

The Prophet -PBUH- refrained from applying punishment to her until she gave birth and weaned the child. After that, he applied the punishment and gave the child to a man from the Muslims. This is evidence of the sanctity of life in this religion, which honors and elevates it.

- 2- All means of self-destruction and killing oneself, Such as starvation, suicide or similar actions, are forbidden by Islam for man, as a preservation of life and without any legitimate justification permitting it. We will further elaborate on this in the upcoming sections of this study. What we summarize here will be expanded in another section to avoid repetition. And Allah is the Helper.
- 3- Islam has also prohibited for man the things that degrade his humanness, harm his health and destroy him. Such as smoking, abusing drugs and alcohol, homosexuality and adultery and anything that contradicts nature and causes diseases that affect him physically and mentally and may even lead to his death. Allah said:

﴿وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ﴾ [البقرة: ١٩٥].

{and do not throw [yourselves] with your [own] hands into destruction [by refraining]. And do good; indeed, Allah loves the doers of good.}[2:195]

Prophet -PBUH- said: (There is no injury nor return of injury.)

- 4- Islam also calls for purifying the soul by the things that energize and elevate the soul. It has prohibited following one's desire and obeying Satan, as they lead to misery and suffering. Humans are given the choice to do good or bad

in their worldly life. This life is a realm of action and trial, whereas the Hereafter, Allah will reward man according to His justice and generosity however He wills.

Allah says:

﴿وَنَفْسٍ وَمَا سَوَّاهَا \* فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا \* قَدْ أَفْلَحَ مَنْ زَكَّاهَا \* وَقَدْ خَابَ مَنْ دَسَّاهَا﴾ [الشمس: ٧ - ١٠].  
 {And [by] the soul and He who proportioned it. And inspired it [with discernment of] its wickedness and its righteousness, He has succeeded who purifies it, And he has failed who instills it [with corruption].} [91:7-10]

## Secondly: Aspects of honoring man in death:

- 1- Obligation of bathing (ghusl), shrouding, offering the funeral prayer, supplicating for mercy and accompanying the body of the deceased until it is buried in the grave.
  - The evidence of bathing the deceased is clear from the narration of Ibn Abbass about the Prophet -PBUH-: (Ibn Abbas (Allah be pleased with them) reported that a person fell down from his camel (in a state of Ihram) and his neck was broken and he died. Thereupon Allah's Apostle. (ﷺ) said: Bathe him with water mixed with the leaves of the lote tree and shroud him in his two (pieces of) cloth (Ihram), and do not cover his head for Allah will raise him on the Day of Resurrection Pronouncing Talbiya.)
  - The evidence of offering the funeral prayer and burial of the deceased is evident from the narration of Thauban: (Thauban, the freed slave of the Messenger of Allah (ﷺ) reported Allah's Messenger (ﷺ) as saying: He who offered prayer for the dead, for him is the reward of one qirat, and he who attended its burial, he would have two qirats as his reward. And qirat is equivalent to Uhud.)
  - The evidence of supplicating for the deceased is apparent from the narration of Uthman ibn Affan, he said that when the Prophet finished the burial of the dead he stood over it and said, ("Ask forgiveness for your brother, then ask that he may be strengthened, for he is now being questioned.")
- 2- Islam has urged us to respect the deceased and refrain from belittling or harming him by speech or action, regardless of his religion. This is, in general, to safeguard the human soul and its dignity in the sight of Allah. He is the one who will hold it accountable. He can forgive it and admit it to paradise if He wills, or He can punish it and put it in Hell. The evidence for this is as follows:
  - The evidence of respecting the deceased considering his soul as a human soul created by Allah is the narration of Abd Ar-Rahman ibn Abu Laila as he said that Sahl b. Hunaif and Qais b. Sa'd were sitting at al-QadisIya when a bier was brought past them. They stood up, and when they were

told that it was one of the people of the land, i.e. of the *dhimmis* (Protected communities such as Jews and Christians), they replied that a bier came past God's messenger and he stood up. On being told that it contained a Jew he said, (Is it not a soul?)

- In another narration, Jabir ibn Abd Allah said:  
We were with the Prophet (ﷺ) when a funeral passed hi and he stood up for it. When we went to carry it, we found that it was a funeral of a Jew. We, therefore said: Messenger of Allah, this is the funeral of a Jew. He said: (Death is fearful event, so when you see a funeral, stand up.)
- And the evidence for not belittling or harming the deceased includes not stealing their organs or vandalizing their graves, except for a legitimate reason or a similar matter, is shown in the narration of Aisha (RA) that the Prophet -PBUH- said: (Breaking a dead man's bone is like breaking it when he is alive.)

3- Islam has also honored the human soul by prohibiting the torturing of the deceased's body. This is evidenced by the narration of Abdullah ibn Yazid, who reported that the Prophet -PBUH- forbade the looting and mutilation of corpses.

The reader needs to note that what I have provided from the religious pieces of evidence here about the honoring of mankind, is all truthful and certain. Our intention was only to uncover and reveal the neglect of this great Shariah, that has affected many Muslims. They have become boastful of the agreements and rights that do not respect religion or sanctity. Its outer appearance is of mercy, whereas the inner truth is punishment, as it contains faults in its application and content, and humiliation of the soul that is honored by its Creator with a final message that contains righteousness and success in both worldly and religious affairs.

## 2<sup>nd</sup> Section

### Islam and the Fundamental Human Rights

In the 1st section, we have talked about the overall honoring of mankind. In this section, we will discuss the divine Islamic covenant regarding human rights. This covenant is far from the wanderings of the human thought and its deviations which had corrupted the human life where improvement is sought. This is because of its ignorance of human nature and the intricacies of the human soul, which are only known to its Creator, the Exalted. As He said in His miraculous book:

﴿أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ﴾ [الملك: ١٤].

{Does He who created not know, while He is the Subtle, the Acquainted?}[67:14]



What we witness happening in the free world, such as bloodshed, decomposition of wealth and dignity, the destruction of crops and offspring, confirms the catastrophic collapse of all the treaties and principles of human rights that is a creation of the human talent to preserve his life and humanness. This clearly indicates and explains that the final Shariah, with its sublime teachings that cover both religious and worldly affairs, is the plain truth upon which rests the success and salvation of mankind today. Surely, there is nothing after truth but deviation.

We believe that every individual has the right to a dignified life that is based on justice and peace. He must feel secure in himself, his possessions and his family. No harm shall be inflicted on him for an act that restricts his freedom, as long as he does not harm others and acts within the bounds of the law and Shariah. This is indicated by the saying of Allah:

﴿وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ﴾ [الكهف: ٢٩]

{And say, "The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve."}[18:29]. But, this right only exists in the world, which is a place of being tested and working and not a place of reward and recompense. However, on the Day of Judgement, the day of accountability for deeds and words, the divine scales of justice will be established and every servant will be judged according to his deeds. Whoever oppressed, boasted and spread corruption on land and sea will be held accountable for the offense and injustice that he has done himself. He will not be deprived of his right. Conversely, those who were steadfast and fulfilled his rights and duties required by Shariah, and had sincerity of intention to Allah in their actions and speech, will be rewarded with eternal and everlasting bliss. The evidence for that is the continuation of the previously mentioned verse.

Allah says:

﴿إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا وَإِنْ يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا \* إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا﴾ [الكهف: ٢٩، ٣٠].

{Indeed, We have prepared for the wrongdoers a fire whose walls will surround them. And if they call for relief, they will be relieved with water like murky oil, which scalds [their] faces. Wretched is the drink, and evil is the resting place. Indeed, those who have believed and done righteous deeds - indeed, We will not allow to be lost the reward of any who did well in deeds.}[18:29,30]

Human rights in this world of people do not have a specific definition, however, their meaning, among the wise, revolves around the understanding that they are: the rights and freedom deserved by every individual simply because of him being

human. The concept of human rights is based on the sacredness of human life and honoring it without interfering with it. This is so that one can perform one's role in society.

### Universal Declaration of Human Rights:

The Universal Declaration of Human Rights is a statement of human rights that was adopted unanimously by the United Nations on December 10, 1948. The declaration outlines the fundamental rights of every individual in the world. This declaration is the international standard for human rights.

The Universal Declaration of Human Rights and its preamble was introduced after the two world wars that violated humanity. It contains 30 articles that are the essence of human thought and human experience regarding freedom and human dignity. It applies to everyone regardless of their affiliation, belief, gender or color. It is an absolute freedom that leads to negative results that harm nations and destroy the morals of people. If they are not restrained, it can lead to chaos, corruption and deviation. This is exactly what the Lord of the universe has warned us about in the Quran:

﴿ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ﴾ [الروم: ٤١].

{Corruption has appeared throughout the land and sea by [reason of] what the hands of people have earned}[30:41]

We will see that Islam has preceded this declaration and elevated and progressed man to the noblest and highest levels. So that it could obtain human freedom and dignity both in life and death and also preserve the values, peace and beliefs of societies. It is far from the unrealistic ideas of human thought that are influenced by desires that steer us away from the truth. These ideas are also highly influenced by vile ambitions, aggressive tendencies and strange ideologies that Satan has fueled and inflamed in the hearts of some who are considered as thinkers and geniuses of humanity. thus, the conditions of societies have deteriorated into a state of intellectual decay, even in the countries that are considered to be Islamic.

The sense of power and the desire to dominate has overwhelmed the highest ideals known to man. The dreams and legitimate rights of people to a dignified human life have been destroyed. All of this happened due to the false propaganda and deceitful claims of those who purportedly advocate for elevation and progress. These people have set for them unjust laws and human principles that are based on the wreckage of divine teachings and high examples. These principles are set by exclusively granting rights to the extent that they destroy individuals and nations for lowly purposes that disregard religious and moral considerations.

Hence, the strong countries arrogantly apply double standards to humiliate and exploit the weak societies.

We will explain the greatness of Islam by stating its sublime teachings that elevate and ennoble human life to high statuses, so that everyone realize that Islam is the message of Allah to the universe.

#### [A look at the Universal Declaration of Human Rights:](#)

It was stated in the preamble of the Universal Declaration of Human Rights after the First and Second World Wars, that:

“We, the people of the United Nations, are determined to save succeeding generations from the scourge of war, which twice in our lifetime has brought untold sorrow to mankind, and to reaffirm faith in fundamental human rights.....etc.”

All thirty articles of the United Nation Charter, which was established in 1945, revolve around basic human rights and personal freedoms. These include rights such as the right to private property, freedom of thought and expression, prohibition of torture and assault and the principle of not discriminating on the basis of race, color, religion or other factors.

#### [The first article of the Universal Declaration of Human Rights states:](#)

“All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.” Islam has preceded this article and others similar to it, and formulated its view on human dignity and the right to life, along with other human duties and rights, in a more comprehensive and lofty manner that addresses the conscience, upright nature and sound nature of individuals. It has also set boundaries for people with flawed traits and unruly instincts so that they can mix with other people within the society they belong to and get better. This way every individual can realize the pure truth that is free from biases and bizarre ideas. Hence, the soul will return to its Creator and Provider, seeking His mercy, generosity and justice.

**I repeat my words:** The Quran and Sunnah contain commandments that have surpassed these worldly principles. Those commandments have revealed the flaws, weaknesses and harms of the human soul, and have also clearly shown the remedy to these maladies. This was so that the soul wouldn't sway with every passing wind and result in the destruction and deviation of its possessor.

#### [The Principle of Reward and Punishment in Islam:](#)

To begin, we say:

The freedom in Islam is not absolute, meaning that a man is not at all free to do whatever he wishes without any accountability or punishment from anyone. This holds true even in the present laws and international norms. Individual freedom does not mean trespassing other's freedom. It neither means freeing oneself from the principles, laws and values that regulate the relation between individual rights and societal rights within one country. This is a part of the universally acknowledged self-evident truths.

And Islam has cautioned about this truth. As mentioned in the narration of An-Numan bin Bashir. The Prophet -PBUH- said: (The example of the person abiding by Allah's orders and limits (or the one who abides by the limits and regulations prescribed by Allah) in comparison to the one who do wrong and violate Allah's limits and orders is like the example of people drawing lots for seats in a boat. Some of them got seats in the upper part while the others in the lower part ; those in the, lower part have to pass by those in the upper one to get water, and that troubled the latter. One of them (i.e. the people in the lower part) took an ax and started making a hole in the bottom of the boat. The people of the upper part came and asked him, (saying), 'What is wrong with you?' He replied, 'You have been troubled much by my (coming up to you), and I have to get water.' Now if they prevent him from doing that they will save him and themselves, but if they leave him (to do what he wants), they will destroy him and themselves.)

Hence, the concept of Islam does not differ from that principle, as it addresses its subjects spiritually and has made accountability and punishment on the Day of Judgement. Islam's teachings are based on the fear of servant and the power of his faith in Allah -swt-, both as an encouragement and intimidation. It has given man the absolute freedom to be virtuous or deviant. However, it has also given the ruler or his representative the right to correct his mistakes, based on the harm he has caused to himself or others. The mistakes are to be corrected by the Shariah which commands justice even with the one who has exceeded the bounds set by Allah. He must bear the consequences of his reckless actions. Allah said:

﴿وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ﴾ [النساء: ٥٨]

{(Allah commands you) and when you judge between people to judge with justice.}[4:58]

This is how it becomes clear to every fair-minded person that in Islam, the relationship between an individual and society is based on noble values and lofty teachings. One lives within its framework with honor and respect and gets love from people and from the Lord of people. Moreover, Allah has promised him



paradise, if he sincerely dedicates his intentions and actions to Him. And there is no distinction in this regard between men and women. Allah says:

﴿مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أَنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ﴾ [النحل:

[٩٧]

{Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do.}[16:97].

Thus, the conclusion drawn from what has been mentioned leads us to an obvious truth, which is that Islam continuously increases these freedoms by encouragement and intimidation. It also establishes a principle that is undeniable by the wise. This principle is the basis of both the worldly and religious lives of mankind. Without it, we will not find anyone accepting and following any charter or document. The people of the world and their leaders adhere to it in both affirmation and action, no matter how perfect its formulation and articles reach in the realm of human thought. This principle is none other than “*the principle of reward and punishment*.” We seek help from Allah and upon Him we rely.

#### Islamic Charter of Human Rights:

During the farewell sermon, the noble Messenger -PBUH- explained the principles and basic values for any document on human rights. Anyone who thirsts for freedom, peace and support of truth all together, will not find a better way of life than the one explained in the farewell sermon. It is a revelation from the skies that is articulated by the truthful and impeccable Prophet -PBUH-. Allah says:

﴿وَمَا يَنْطِقُ عَنِ الْهَوَىٰ \* إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ﴾ [النجم: ٣، ٤.

{ Nor does he speak from [his own] inclination. It is not but a revelation revealed,}[53:3,4]

This sermon has distinguished between two eras: the era of oppression, power, ignorance and open disbelief, and the era of justice, peace, knowledge and faith. We can describe the second era as an era that outlines for mankind a way of life with broad horizons, renewed liveliness and everlasting principles that do not change or alter in any age or circumstance.

The farewell sermon has been mentioned in more than one Hadith in the Sahih collections and other books. I will suffice here with the Hadith, narrated by Al-Bukhari. It's text is as follows: (Ibn `Abbas said: "Allah's Messenger (ﷺ) delivered a sermon on the Day of Nahr, and said, 'O people! (Tell me) what is the day today?' The people replied, 'It is the forbidden (sacred) day.' He asked again,

'What town is this?' They replied, 'It is the forbidden (Sacred) town.' He asked, 'Which month is this?' They replied, 'It is the forbidden (Sacred) month.' He said, 'No doubt! Your blood, your properties, and your honor are sacred to one another like the sanctity of this day of yours, in this (sacred) town (Mecca) of yours, in this month of yours.' The Prophet (ﷺ) repeated his statement again and again. After that he raised his head and said, 'O Allah! Haven't conveyed (Your Message) to them'. Haven't I conveyed Your Message to them?' " Ibn `Abbas added, "By Him in Whose Hand my soul is, the following was his will (Prophet's will) to his followers:--It is incumbent upon those who are present to convey this information to those who are absent Beware don't renegade (as) disbelievers (turn into infidels) after me, Striking the necks (cutting the throats) of one another.' “)

This is the first charter of human rights from the one who does not speak from his own sentiments, more than fourteen hundred years ago. The Prophet -PBUH- paid attention to it in his saying: (Verily your blood, your property and your honour are as sacred and inviolable as the sanctity of this day of yours, in this month of yours and in this town of yours.)

The articles of the prophetic charter for human rights and dignity, which the Prophet -PBUH- has directed to all people and not just the Muslim community, are categorized into three aspects or necessities of religion. These are: safeguarding life, honor and property. We shall elaborate on them in the following lines.

### The 1<sup>st</sup> Necessity: Preservation of Life, Right to Life and Sanctity of Blood

No religion has taken care of human rights like how Islam has done. The most basic of these rights is the right to live, and Islam has stressed upon the sanctity of blood in the Quran and Sunnah. Allah says:

﴿مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا﴾  
[المائدة: ٣٢]

{ whoever kills a soul unless for a soul or for corruption [done] in the land - it is as if he had slain mankind entirely. And whoever saves one - it is as if he had saved mankind entirely. }[5:32]

- The sunnah has also made it clear that unlawful killing is one of the major sins. Prophet -PBUH- said: (Avoid the seven noxious things: Associating anything with God, magic, killing one whom God has declared inviolate without a just cause, devouring usury, consuming the property of an orphan, turning back when the army advances, and slandering chaste women who are believers but indiscreet.)

From these religious pieces of evidence, the greatness of Islam is evident as it calls for the preservation of human life. Moreover, it has prohibited the unjust killing and assassination of individuals. Islam has also specified, through its lenient Shariah, the punishment for someone who has unintentionally killed. This is the divine justice and mercy that has bestowed specifically on the monotheistic nation.

We support our statement by two points:

**Firstly:** Islam has forbidden all forms of suicide and self-harm, whether it is done by direct killing or starving oneself to death or any similar actions. Allah says:

﴿وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا﴾ [النساء: ٢٩].

{And do not kill yourselves [or one another]. Indeed, Allah is to you ever Merciful.}[4:29]

Among the greatness of Islamic Shariah and the greatest evidence of its care and preservation of human life and its right to live, is that it permits the prohibited when necessary and compulsory. The proof of this is the saying of Allah in the Holy Quran:

﴿قُلْ لَا أَجِدُ فِي مَا أُوْحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمَ خِنْزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ فِسْقًا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَحِيمٌ﴾ [الأنعام: ١٤٥]

{Say, "I do not find within that which was revealed to me [anything] forbidden to one who would eat it unless it be a dead animal or blood spilled out or the flesh of swine - for indeed, it is impure - or it be [that slaughtered in] disobedience, dedicated to other than Allah. But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit], then indeed, your Lord is Forgiving and Merciful."}[6:145]

**Secondly:** What we mentioned earlier was regarding the one who intentionally killed himself. However, as for someone who unintentionally caused their own death due to negligence, Islam honors such a believing soul and considers it among the martyrs. The evidence for that is the Prophet's -PBUH- saying: (There are five types of martyr: one who dies of plague, one who dies of an internal complaint, one who is drowned, one who is killed by his house falling on him, and the martyr in God's path.)

- In another narration of Jabir ibn Atik about the Prophet's saying: (Martyrdom is of seven types besides being killed for the sake of Allah. The one who dies of the plague is a martyr; the one who is crushed by a falling building is a martyr; the one who is crushed by a falling building is a martyr; the one who

dies of pleurisy is a martyr; the one who dies of pleurisy is a martyr; the one who is burned to death is a martyr, and the woman who dies in pregnancy is a martyr.)

Reward and punishment are essential for safeguarding the right to life:

After clarifying the right of human beings to life, the sanctity of their blood and the prohibition of taking one's own life, we must note that the establishment of the right to life in our Shariah is not absolute as mentioned previously. It is important to realize that rushing to embrace the Universal Declaration of Human Rights, calling on Muslim communities to accept and practice all of its terms, and implementing its provisions in the laws and constitutions just to satisfy international organizations while being under pressure of dominant countries who oppress the weak and not govern by Allah's Shariah, will eventually lead to the widespread of chaos among people, even if it takes some time.

Here, we pose a question that might also be raised by advocates of unrestricted freedom that is unbound by any limit or regulated by religion or law: [Why do we criticize the declaration and find fault and doubts in the validity of its clauses and its benefits for people?](#)

The answer is clear and evident. On one hand, the reason is that it leads to a negative outcome with great danger. It also results in opposing and doubting the Shariah, and describing it as barbaric and savage especially when dealing with the limits regarding the rights of the adulterer, the thief and the apostate/deserter and others. This promotes chaos in the nation, stirs discord among the members of society, undermines its security and safety, and weakens its cohesion and unity against the enemies of religion. Moreover, it allows the worst of people, those who promote evil, to dominate over the pious, who promote goodness. On the other hand, the final message is what Allah -swt- has approved for His servants. It encompasses the Quran and Sunnah in which the heavenly revelation of Allah's words is found. It contains the ultimate truth because Allah is the Creator and all humans are His servants. He knows best what is beneficial for their religious and worldly affairs, and there is nothing after truth but falsehood.

We say that Islam does not ratify bloodshed, nor does it allow the unjust killing of a human soul. However, it permits the just killing of the one who deviates from the purified Shariah and deserves punishment. The one who becomes a danger to the nation and the lives of its individuals and people. This is indicated by:

Allah's saying:

﴿وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ﴾ [الإسراء: ٣٣].



{And do not kill the soul which Allah has forbidden, except by right.}[17:33]

Another saying of Allah:

﴿وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ﴾ [البقرة: ١٧٩].

{And there is for you in legal retribution [saving of] life, O you [people] of understanding, that you may become righteous.}[2:179]

**I say:** In addition to the killing of the soul for justice in order for societies and people to live in peace, Islam also permits its killing for retribution or to defend one's rights, honor or property. These are the exceptions that no one denies or attacks except for the stubborn denier of human happiness and its natural right to freedom without deceit or deception. Such a person lacks the faith-based and innate vision of an ideal society that is solely based upon the principle of reward and punishment. There are many verses and sayings regarding this principle. We shall explain them in their context in this message. So, let us begin with the help and strength of Allah:

Islam permits the killing of the soul in certain situations, two of which I will mention briefly:

#### 1- Jihad in the Way of Allah to Defend the Community:

It is a known fact that defending one's country or nation is defending one's faith. It is a principle acknowledged by all religions and not just Islam.

Allah says:

﴿إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعْدًا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا بِمَا كُنْتُمْ بِاللَّهِ وَرَسُولِهِ يُبْعِثُ فِيكُمْ رَسُولًا يَأْمُرُكُمْ بِاتِّبَاعِهِ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ﴾ [التوبة: ١١١]

{Indeed, Allah has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise. They fight in the cause of Allah, so they kill and are killed. [It is] a true promise [binding] upon Him in the Torah and the Gospel and the Qur'an. And who is truer to his covenant than Allah? So rejoice in your transaction which you have contracted. And it is that which is the great attainment.}[9:111]

In an authentic hadith, the Prophet -PBUH- said: (The person who participates in (Holy battles) in Allah's cause and nothing compels him to do so except belief in Allah and His Apostles, will be recompensed by Allah either with a reward, or booty (if he survives) or will be admitted to Paradise (if he is killed in the battle

as a martyr). Had I not found it difficult for my followers, then I would not remain behind any sariya going for Jihad and I would have loved to be martyred in Allah's cause and then made alive, and then martyred and then made alive, and then again martyred in His cause.) Thus, taking life for this noble cause is commanded, and Allah, who never breaks His promise, has promised its doer His justice and reward.

## 2- To Implement the Rules of Shariah for the Betterment and Safety of the Nation:

A strong nation is never deceived by the propaganda that the enemies of religion and advocates of freedom spread, such as claiming that implementing the rules of Islamic law is inhumane, barbaric, savage and a loss to human rights and so on.

When the values of liberated societies that organize their lives within the framework of punishment-free rights collapse, vice and immorality spread among them like wildfire. As a result, they fall into the deep pits of worldly desires that have robbed them of their humanity and self-respect, except for those whom my Lord has shown mercy upon.

Here, I mention the evidence of the permissibility of taking such human life from which the society deserves to be cleansed for the sake of the lives and integrity of its members.

### Islam Permits the Killing of a Married Adulter:

#### Why is that?

Because adultery is a heinous crime forbidden by Allah, and He has described it in His saying:

﴿وَلَا تَقْرَبُوا الزَّانَا إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا﴾ [الإسراء: ٣٢]

{And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way.}[17:32]

Furthermore, adultery encompasses all evil deeds, hence prevention was necessary. The law orders only flogging for the unmarried adulterer whether male or female. This is also from the mercy of religion towards the one who succumbs to Satan in the moment of his weakness.

Allah says:

﴿الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِنْهُمَا مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ  
الْآخِرِ وَلْيَشْهَدْ عَذَابُهُمَا طَائِفَةٌ مِنَ الْمُؤْمِنِينَ﴾ [النور: ٢].

{The [unmarried] woman or [unmarried] man found guilty of sexual intercourse - lash each one of them with a hundred lashes, and do not be taken by pity for them in the religion of Allah, if you should believe in Allah and the Last Day. And let a group of the believers witness their punishment.}[24:2]

As for the case of a married adulterer, stoning to death is prescribed as punishment. He is not excused for his weakness or evil. While stoning to death is not mentioned in the Quran, however, it is mentioned and well-established in the Sunnah. The evidence for that is the narration of Ibn Abbas as he reported: "Omar said: 'I fear that after a long time has passed, people may say: we do not find the verse of Rajam (stoning to death) in the Holy Book, and consequently, they may go astray by leaving an obligation that Allah has revealed. Verily, the Rajam is an obligation according to the Book of Allah for someone who commits adultery when married, if there is clear evidence, or pregnancy, or confession.' Sufyan added: 'This is what I memorized -indeed the prophet has stoned and we have stoned after him-'"

#### Islam Permits the Killing of the Apostate:

The Prophet -PBUH- said: (It is not permissible to shed the blood of a Muslim except in one of three cases: A man who reverts to Kufr after becoming Muslim, or commits adultery after being married, or one who kills a soul unlawfully.) The Prophet also said: (He who changes his religion (i.e. apostates) kill him.)

#### Islam Permits the Killing of Those Who Commit the Actions of the People of Lut -A.S-:

The people of Lut are the ones who the Quran has described as: [7:80,81]

﴿وَلَوْطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ \* إِنكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ النِّسَاءِ ۚ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ﴾ (الأعراف: ٨٠، ٨١).

We understand from these verses that they abandoned the natural order of marriage between men and women, which was ordained by Allah for the well-being of humanity. As Allah said:

﴿وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْتَكِرُونَ﴾ [الروم: ٢١]،

{And of His signs is that He created for you from yourselves mates that you may find tranquillity in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought.}[30:21]

Those people engaged in the heinous act of seeking sexual gratification with men instead of women, which is an extremely heinous and malicious act that is contrary to the natural disposition and rejected by divine laws. Consequently, their punishment from Allah was as heinous and ugly as their crime against humanity.

Allah said:

﴿ فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَالِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِنْ سِجِّيلٍ مَنْضُودٍ \* مُسَوَّمَةً عِنْدَ رَبِّكَ وَمَا هِيَ مِنَ الظَّالِمِينَ بَعِيدٍ ﴾ [هود: ٨٢، ٨٣]

{So when Our command came, We made the highest part [of the city] its lowest and rained upon them stones of layered hard clay, [which were]. Marked from your Lord. And Allah 's punishment is not from the wrongdoers [very] far.}[11:82,83]

The people of Lut were among the worst of creation, and whoever engages in actions similar to them will be resurrected with them, because is with those whom he loves. The evidence for the permissibility of taking the lives of such individuals is found in the Hadith narrated by ibn Abbas who reported that the Messenger of Allah -peace be upon him- said: (If you find anyone doing as Lot's people did, kill the one who does it and the one to whom it is done.)

The societies that advocate absolute freedom without any principle of reward and punishment have made laws that regulate their relationships. This is their own will and they are also among the worst of creation. On the other hand, Allah's message to the universe outlines the straight path for its followers and elevates human dignity and relationships to higher levels of nobility and self-respect.

Furthermore:

As mentioned earlier, Islam and its Shariah uphold the right to life as long as it is within the framework of the law and respects the rights of others. However, if it deviates and opposes and becomes a corrupting element, then it must be eradicated to ensure the well-being and peace of the entire nation and prevent it from collapsing into corruption and decay.

This concept is supported by the Hadith narrated by Noman bin Bashir, who reported that the Prophet of Allah -PBUH- said: (The believers in their mutual kindness, compassion and sympathy are just like one body. When one of the limbs suffers, the whole body responds to it with wakefulness and fever).

The 2<sup>nd</sup> Necessity: Preserving Honor and Defending Dignity



Honor and dignity are only valued by those having nobility and faith, and Arabs, in the pre-Islamic era, used to hold onto both of them tightly. A society cannot progress or seek elevation while its honor is violated and its wealth and possessions are possessed by those who have no restraints of religion, law, or conscious.

As Islam is the message of Allah to the universe that contains guidance and light for all people, it has elevated the status of those who sacrifice themselves to defend their honor, family, and wealth. It is a form of divine dignity and such individuals are considered martyrs. This is evidenced by the statement of the truthful Messenger -PBUH-: (He who dies while defending his property is a martyr; he who dies in defence of his own life is a martyr; and he who dies on defense of his faith is a martyr, and whoever is killed over his family, then he is a martyr.)

However, those who consider all these actions permissible should be cautious of God's punishment and not be misled by absolute freedom, which may lead to the destruction of livelihoods and generations. Our shariah is balanced and combines deterrence and encouragement as well as reward and punishment to ensure the well-being of individuals in both their religious and worldly affairs. This is evidenced by the Quranic verse:

﴿وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغَيْرِ مَا اكْتَسَبُوا فَقَدِ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُّبِينًا﴾ [الأحراب: ٥٨].

{And those who harm believing men and believing women for [something] other than what they have earned have certainly born upon themselves a slander and manifest sin.}[33:58]

Abu Huraira reported that the Prophet -PBUH- said: (Everything belonging to a Muslim is inviolable for a Muslim; his blood, his honor and his property.)

In another narration also reported by Abu Huraira: Allah's Messenger -PBUH- said: (Whoever has oppressed his brother concerning his reputation or anything else, he should beg him to forgive him before the Day of Resurrection when there will be no money (to compensate for wrong deeds), but if he has good deeds, those good deeds will be taken from him according to his oppression which he has done, and if he has no good deeds, the sins of the oppressed person will be loaded on him.)

Therefore, Islam has been the best guardian of this nation against moral collapse. Despite the scientific backwardness and the stagnation of individuals in understanding the greatness of their religion and its laws which urge them to work and seek knowledge in our current era, the vast majority have a strong commitment to religious adherence, except for a few educated fools whose

pursuit in life has gone astray. Such as, Abu Jahl, Walid ibn Al-Mughira, Umayyah ibn Khalaf and others who persisted in their disbelief and stubbornness. They are among us, speaking with our tongues and acting as the masterminds of sedition in every age and era.

Allah and His Prophet -PBUH- have warned us about these people. Allah said:

﴿قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا \* الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا \* أُولَٰئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزَنًا﴾ [الكهف: ١٠٣ - ١٠٥].

{Say, [O Muhammad], "Shall we [believers] inform you of the greatest losers as to [their] deeds? [They are] those whose effort is lost in worldly life, while they think that they are doing well in work. Those are the ones who disbelieve in the verses of their Lord and in [their] meeting Him, so their deeds have become worthless; and We will not assign to them on the Day of Resurrection any importance.}[18:103-105]

In the narration of Hudhaifah bin Yaman, the Messenger of Allah -PBUH- said: ("There will be some people who will invite others to the doors of Hell, and whoever accepts their invitation to it will be thrown in it (by them)." I said, "O Allah's Messenger (ﷺ)! Describe those people to us." He said, "They will belong to us and speak our language" I asked, "What do you order me to do if such a thing should take place in my life?" He said, "Adhere to the group of Muslims and their Chief." I asked, "If there is neither a group (of Muslims) nor a chief (what shall I do)?" He said, "Keep away from all those different sects, even if you had to bite (i.e. eat) the root of a tree, till you meet Allah while you are still in that state.")

### The 3<sup>rd</sup> Necessity: Preserving Wealth and the Right to Ownership

In the Arabic language, wealth is a term that encompasses everything a person owns, whether it's liquid assets, real estate, land, or anything else.

Preserving wealth is one of the 5 fundamental necessities of the Islamic faith and the right to ownership in Islam is highly esteemed, as it is a middle ground between excess and negligence. This right safeguards and protects wealth, prohibits its plunder and theft, and prevents encroachment upon the rights of its owner. At the same time, Islam emphasizes the rights of others and the society in which one lives and rewards individuals for upholding these rights.

Islam differs from other worldly systems and ideologies that disregard justice and fairness in matters of individual property rights. For instance, capitalism calls for the amplification of individual ownership and grants one unlimited right to ownership and economic activity. It says that one can grow his money however

he wishes as long as it is within the bounds of law, without considering the rights of others or society. Conversely, communism abolishes and prohibits individual ownership, allowing only the state to possess the means of production. According to it, no one can possess real estate, land, factory, or similar means of production except for the state itself. Thereby, it restricts individual ownership rights, even if the wealth is undoubtedly earned through legitimate means!

Both systems have serious faults and corruptions, that are evident to those who have experienced their bitterness. On the other hand Islam, with its divine legislation, balances between excess and negligence and elevates the right to individual while also preserving the rights of others. It operates on the principle of reward and punishment, where private interests and individual ownership rights align with the public interest, resulting in harmony and productivity, as will be elaborated in the following lines. We can summarize the matter into two things:

### Firstly: The Right to Ownership and the Sanctity of Property:

We said: Islam permits the individual possession of wealth and prohibits any form of aggression against it that unlawfully deprives one of his rights. Allah has described it as falsehood, he says:

﴿وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتَذُلُّوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ﴾ [البقرة: ١٨٨]

{And do not consume one another's wealth unjustly or send it [in bribery] to the rulers in order that [they might aid] you [to] consume a portion of the wealth of the people in sin, while you know [it is unlawful].}[2:188]

To safeguard people's rights to their wealth. Allah Almighty, through Prophet Muhamad -PBUH- has emphasized both the discouraging and encouraging aspects of respecting the right and sanctity of wealth and the prohibition of taking it unlawfully. There are many pieces of evidence regarding that, among which are:

- Islam's prohibition of stealing: Allah says:

﴿وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جِزَاءً بِمَا كَسَبَا نَكَالًا مِنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ﴾ [المائدة: ٣٨]

- {[As for] the thief, the male and the female, amputate their hands in recompense for what they committed as a deterrent [punishment] from Allah.

And Allah is Exalted in Might and Wise.}[5:38]

The Prophet -PBUH- said: (A fornicator who fornicates is not a believer as long as he commits fornication, and no one who steals is a believer as long as he commits theft, and no one who drinks wine is a believer as long as he drinks it, and repentance may be accepted after that.)

- Islam's prohibition of bribery:

In the narration of Abd Allah ibn Amr, the Prophet -PBUH- cursed both the giver and the receiver of bribery.

- Islam's prohibition of cheating:

Prophet -PBUH- said: (He who points a weapon at us does not belong to us. And he who treats us dishonestly does not belong to us.)

- Islam's prohibition of usury/ interest:

Allah says:

﴿الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا﴾ [البقرة: ٢٧٥].

{Those who consume interest cannot stand [on the Day of Resurrection] except as one stands who is being beaten by Satan into insanity. That is because they say, "Trade is [just] like interest." But Allah has permitted trade and has forbidden interest.}[2:275]

### Secondly: The Right of Allah Almighty and His Reward for His Servants:

Wealth is a blessing of Allah -swt- that he bestows upon whom He wills. An individual must fear Allah and allocate from their wealth what is due to the rightful asker and the deprived. Allah says:

﴿وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ﴾ [الذاريات: ١٩].

{And from their properties was [given] the right of the [needy] petitioner and the deprived.}[51:19]

- Islam urges its believing followers to be diligent in spending and to exercise moderation in expenditure. Allah says:

﴿وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا﴾ [الفرقان: ٦٧]

{And [they are] those who, when they spend, do so not excessively or sparingly but are ever, between that, [justly] moderate}[25:67]

In the meantime, it also prohibits wasting wealth without any purpose or benefit. Allah says:

﴿وَلَا تُبْذَرِ تَبَذِيرًا \* إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا﴾ [الإسراء: ٢٦، ٢٧]

- {And give the relative his right, and [also] the poor and the traveler, and do not spend wastefully. And give the relative his right, and [also] the poor and the traveler, and do not spend wastefully.} [17:26,27]



Furthermore, because Islam is the message of Allah to the universe, it commands every owner of wealth to cleanse their wealth through obligatory zakat and charity. This leads to rectification, the spread of love, solidarity, and cooperation. It also combines the right of the servant to his wealth and the rights of others. These are the evidences:

- Islamic Shariah mandates Zakat, which is one of the 5 pillars of Islam. The giving of zakat is associated with the establishment of prayer in many places mentioned in the Holy Quran. Allah says:  
 ﴿ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴾ [البقرة: ٢٧٧]
- { Indeed, those who believe and do righteous deeds and establish prayer and give zakah will have their reward with their Lord, and there will be no fear concerning them, nor will they grieve. }[2:277]
- In addition to zakat, Islam also commands the giving of charity. It encourages spending of wealth and getting rid of stinginess, as every donation to charity does not go in vain nor does it lessen one's wealth. Rather, it is increased and rewarded by Allah. Allah says:  
 ﴿ إِنَّ تَقْرُضُوا اللَّهَ قَرْضًا حَسَنًا يُّضَاعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ شَكُورٌ حَلِيمٌ ﴾ [التغابن: ١٧]،
- { If you loan Allah a goodly loan, He will multiply it for you and forgive you. And Allah is Most Appreciative and Forbearing. }[64:17]
- ﴿ خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا ﴾ [التوبة: ١٠٣].
- Also, Allah says: { Take, [O, Muhammad], from their wealth a charity by which you purify them and cause them increase, }[9:103]

Abu Huraira reported that the Prophet -PBUH- said: (Wealth is not diminished by giving (in charity). Allah augments the honour of one who forgives; and one who displays humbleness towards another seeking the pleasure of Allah, Allah exalts him in ranks.)

In another narration of Abu Huraira, the Prophet -PBUH- said: (He who gives in charity the value of a date which he legally earned, and Allah accepts only that which is pure, Allah accepts it with His Right Hand and fosters it for him, as one of you fosters his mare, until it becomes like a mountain.)

Hence, after all this detailed explanation, it becomes clear to every fair-minded and discerning person that Islam clarifies and refutes with clarity the false claims that it is a religion of terrorism and bloodshed.

We say it clearly for everyone who searches for the reality of this religion:

Islam is a balanced religion that is suitable for every time and place. Its laws combine the principles of reward and punishment, and intimidation and encouragement without one dominating the other. It preserves the rights of individuals and societies altogether. It also obligates humans to adhere to the Shariah, which regulates their lives with the force of law when they deviate from the true path and follow their desires. Islam warns them and leads them back to the truth that preserves their and other's humanity. On the other hand, it addresses their conscience and innate nature that uplifts and elevates them to become active members of human society if the light of faith spreads in their hearts. This way one becomes an active member of such a human society that is based on justice, love, and equality for everyone in their rights that are bestowed upon them by divine revelation. No one can take these rights away from them, regardless of their race, gender, or language. In addition to that, they have to fulfill their duties, with no distinction based on color, gender, or language. All are equal, differing only in piety and righteous deeds.

### 3<sup>rd</sup> Section

#### Islam and the Ideal Faithful Society

To begin, we say: By using the term 'ideal society' we do not mean a flawless society where all its members embody perfect values and behaviors that are free from flaws and sins, as both the ancient and modern philosophers such as Plato and others have envisioned. This is merely a dream and a delusion that occupies the minds of philosophers and dreamers. [Why?](#)

Because such a society does not exist in the human world and has no connection to reality. This is not what I intend to discuss in this study.

Rather, the reality is proven from the era of prophethood and Islam. There were alcohol consumers, adulterers, thieves, and so on.

There were many sinful acts that people with weak faith committed. Even when there were boundaries and restraints and the principle of reward and punishment was being applied to those who transgressed them and openly defied their Lord with sins. All of this was to prevent the collapse of the society's values as a whole which would result in it turning into a corrupt community due to the deviant behavior of some individuals. We see a similar scenario in our present era in many Western and Islamic societies that have been destroyed due to a lack of self-control, addiction to desires, and the gratification of impulses without restraint or condition, to the point where people's morals and descent have been corrupted -

except for those whom Lord has mercy upon- to an animalistic and inhumane level.

Hence, what we mean by the ideal faith-based society is a society based on divine teachings and revelations taken from the Quran and Sunnah, that unifies religious and worldly affairs and urges its followers to worship and fear Allah Almighty, to cooperate and support each other, to be merciful and just and to practice tolerance and equality in their interactions with everyone. Allah says:

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ﴾ [النحل: ٩٠].

{Indeed, Allah orders justice and good conduct}[16:90]

At the same time, it is a society that fulfills the call of human nature with noble teachings without excess or negligence, as we will see in the following lines. All of this is possible due to the fruitful harmony and application of the divine message, without loathed extremism or condemned bigotry.

The history of Islam is a pioneering experience in which the ideal societies existed. They existed during the three praised centuries and were based on the way of Allah. The Prophet's -PBUH- testimony and approval are sufficient for them, as he is the one who does not speak from desire. As mentioned about him -PBUH- in the Quran:

﴿وَمَا يَنْطِقُ عَنِ الْهَوَىٰ \* إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ﴾ [النجم: ٣، ٤].

{Nor does he speak from [his own] inclination. It is not but a revelation revealed,}[53:3,4]

The Prophet -PBUH- said: (The best people are those of my generation, and then those who will come after them (the next generation), and then those who will come after them (i.e. the next generation).) These three generations were exemplary in their conduct and sincere faith. I mean by them the generation of the Prophet's companions, may Allah be pleased with them all, and the generation of their students, and the generation of their student's followers. They are the unique and successful model that laid the foundation for all Islamic societies, taking their first steps towards realistic idealism according to a divine method.

Therefore, the ideal society is that era of humanity in these three centuries, serving as a model for realistic idealism that combines religion and worldly affairs, creed and worship, ethics and law.

### Fundamentals and Pillars of an Ideal Faith-Based Society:

The ideal faith-based societies have obvious characteristics that are unhidden from those having insight into faith. It has foundations and pillars for its success

that are derived from the spirit of divine law and its gracious teachings. These are found in the texts of the two revelations, and not in the inspirations of Satan and desires that distract and lead people away from the truth. Islam is the religion of nature brought by the Prophet of Allah -PBUH- to demonstrate Shariah's miraculous nature and leniency. It also shortens distances and eases steps for societies that are thirsty for realistic idealism supported by divine revelation and seek the satisfaction of the Lord along with the tranquility of the righteous and believing individual. The one who completely ignores it, deviates and rebels against it will be subjected to punishment in the world and the wrath of Allah Almighty in the Hereafter.

In this section, during our discussion of the ideal faith-based society, we will focus on the most important pillars and foundations of the ideal faith-based society, both at individual and collective levels using pieces of evidence from the Quran and Sunnah. This will demonstrate the validity of our stance in this section and disperse the clouds of misinformation from those who are mesmerized and deceived by morally corrupt and religiously misguided societies, despite their scientific advancement. We will illustrate the greatness of our Islam, its teachings, and its pure truths and prove it to be the message of Allah to the universe.

And we begin, by the will and strength of Allah, saying: There are many pillars of the ideal faith-based society, however its most important foundations are four. We will mention them here with explanation and clarification.

### 1<sup>ST</sup> Pillar: Entirely Establishing the Islamic Shariah and Applying it as a Way of Life for the Nation

Shariah, in general, is every teaching, command, prohibition, and limit that is mentioned in texts of the two revelations: the Quran and the Sunnah. Muslims are obliged to act upon it, implement it, and defend it, as it is the aim brought by our Prophet Muhammad -PBUH- from his Lord for the universe, to be a warner and a bearer of glad tidings.

Allah says:

﴿وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾ [سبأ: ٢٨].

{And We have not sent you except comprehensively to mankind as a bringer of good tidings and a warner. But most of the people do not know.}[34:28]

The Islamic Shariah is a universal law for all eras and places. It remains unchanged even during the changing of circumstances, conditions, or impulses.

Allah says:



﴿ فَلَنْ تَجِدَ لِسُنَّتِ اللَّهِ تَبْدِيلًا وَلَنْ تَجِدَ لِسُنَّتِ اللَّهِ تَحْوِيلًا ﴾ [فاطر: ٤٣].

{you will never find in the way of Allah any change, and you will never find in the way of Allah any alteration.}[35:43]

The Islamic Shariah with its regulations, legislation, limits, and obligations, is a way of life that regulates the relationship between people and the world. It also connects people with their Lord and Creator for the sake of their Hereafter, and enlightens their visions and souls with the path of truth and righteousness. It is not a mere set of commands and prohibitions for the servant from his Lord that can be followed or neglected at will. Nor it is a bunch of stories of the past in a recited Quran for admonition and lessons, as may come to the minds of those with corrupted hearts. They might think that it has no relation to human life which is a lie spread by false people. Rather, the Quran and its Shariah is a just and comprehensive divine system that elevates mankind to idealism in its relationship with its Lord and others, and to high levels of excellence in its religious and worldly affairs.

Allah says:

﴿ ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ ﴾ [الجاثية: ١٨].

{Then We put you, [O Muhammad], on an ordained way concerning the matter [of religion]; so follow it and do not follow the inclinations of those who do not know.}[45:18]

**Shariah is the divine identity of Muslims.** It is the source of their strength, unity, and purity. Allah has made it in harmony with the pure divine nature that has not been tainted by the destructive desires of the world. It is the culmination of the legacy of all prophets and messengers, from Adam (A.S) to the mercy to the worlds, the seal of the prophets, and the Messenger of Islam, Muhammad -peace be upon him-.

Allah said:

﴿ شَرَعَ لَكُم مِّنَ الدِّينِ مَا وَصَّىٰ بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ ﴾ [الشورى: ١٣].

{He has ordained for you of religion what He enjoined upon Noah and that which We have revealed to you, [O Muhammad], and what We enjoined upon Abraham and Moses and Jesus }[42:13]

Therefore, every shortcoming in the application of Allah's Shariah under the pretext of some of its rulings not being suitable for the present time is sheer ignorance and disbelief. The life of the Islamic nation cannot be upright and its

strength cannot be maintained among other nations by abandoning the two sources of its strength i.e. the Quran and the Sunnah. Following the legislative sources made by humans and their desires, which can change and vary with the changing of eras and situations, will make the nation blind, lame and devoid of insight. The Prophet -PBUH- has warned his nation against blindly following anything, as confirmed in the hadith narrated by Abu Sa'id al- Khudri: (Allah's Messenger said: You would tread the same path as was trodden by those before you inch by inch and step by step so much so that if they had entered into the hole of the lizard, you would follow them in this also. We said: Allah's Messenger, do you mean Jews and Christians (by your words)" those before you"? He said: Who else (than those two religious groups)?)

This is also confirmed by the Quranic verse:

﴿ أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِّنَ الدِّينِ مَا لَمْ يَأْذَنَ بِهِ اللَّهُ ﴾ [الشورى: ٢١].

{Or have they other deities who have ordained for them a religion to which Allah has not consented?}[42:21]

## 2<sup>nd</sup> Pillar: The Magnification of Individual (Private) and Collective (Public) Responsibility and Not Neglecting it

Private responsibility refer to the duties and obligation of each individual in society, who is both religiously and legally qualified to bear the consequences of their responsibilities and actions. On the other hand, public responsibility refers to the responsibility of the state and those in charge of it including those appointed by contract, to carry out their duties, regardless of their position or status.

One of the examples of private responsibility is the responsibility of family:

The family is the basis of establishing societies and nurturing individuals according to the teachings of the pure Shariah. Therefore, it is responsible for raising such generations that will make their nation proud among other nations. The participation of its members in the nation's revival has the power to bring it back from its setbacks. That is why Islam has made this a duty in both the Quran and the Sunnah.

Allah says:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴾ [التحريم: ٦].

{O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and

severe; they do not disobey Allah in what He commands them but do what they are commanded.}[66:6]

**I wouldn't be exaggerating if I said:** Family is the backbone of any society in raising and preparing its youth to bear responsibilities in life.

If the Muslim family is provided with the means of good living, it is capable of planting religious motives in the hearts of its children and raising them on noble virtues and morals, and high ideals from childhood. This is so that they can become a strong and steadfast youth that is unaffected by the storms of trials and changes of eras and adheres to the love of religion and country. This is among the virtues of Islam and its teachings. Didn't the Prophet -PBUH- say: (Each of you is a shepherd and each of you is responsible for his flock. The imam who is over the people is a shepherd and is responsible for his flock; a man is a shepherd in charge of the inhabitants of his household and he is responsible for his flock; a woman is a shepherdess in charge of her husband's house and children and she is responsible for them; and a man's slave is a shepherd in charge of his master's property and he is responsible for it. So each of you is a shepherd and each of you is responsible for his flock.)

One of the examples of public responsibility is the responsibility of advising and enjoining the good and forbidding the evil:

Advising for the sake of Allah, His Messenger, and the leaders of the Muslims is the responsibility of every Muslim. It should be done with adherence to its conditions and etiquette and that is to do with wisdom and good advice.

**I wouldn't be exaggerating if I said:** Religion is the foundation of human life and the cause of one's happiness in this world and in the Hereafter. Without it, one would stumble in his worldly affairs, lose his way from the clear truth and will follow every rebellious devil.

Allah says:

﴿ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ﴾ [الحل: ١٢٥].

{Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided.}[16:125]

And He says:

﴿وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّي مِنَ الْمُسْلِمِينَ﴾ [فصلت: ٣٣].

{And who is better in speech than one who invites to Allah and does righteousness and says, "Indeed, I am of the Muslims."}[41:33]

- It is also established in the authentic hadith from the narration of Tamim al-Dari that the Prophet -PBUH- said: (The deen (religion) is naseehah (advice, sincerity).” We said, “To whom?” He (ﷺ) said, “To Allah, His Book, His Messenger, and to the leaders of the Muslims and their common folk.”)
- The Prophet -PBUH- also said while addressing the people in the Farewell Pilgrimage: (It is incumbent upon those who are present to inform those who are absent because those who are absent might comprehend (what I have said) better than the present audience.) He also said: (Convey from me even an Ayah of the Qur'an;)

I say that it is clear that advising the good and forbidding the evil is common advice. This Quranic verse is the evidence for it:

﴿وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾ [آل عمران: ١٠٤].

{And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful.}[3:104]

It is worth noting here that changing the wrong with the heart and tongue is the duty of the scholars, preachers, and every Muslim. It must be done according to their ability and within the boundaries of the teachings of the pure Shariah. As for changing the wrong by hand in the Islamic community, it is the responsibility of the ruler and those who act on behalf of him. It should be done by implementing the laws regulating it and the mechanisms for its enforcement by the authorities in the community. This is also the responsibility of every Muslim keeping in view the limits of his authority such as those who are under his care and leadership. As we have explained earlier under the topic of private responsibility, that the Prophet -PBUH- said: (Each of you is a shepherd and each of you is responsible for his flock.)

The changing of what is wrong, in all its forms, must be per the guidelines and principles outlined by scholars and intellectuals so that it does not conflict with the teachings of the Quran and the Sunnah.

However, a society that neglects its people or fights against those who are in charge of this divine duty of rectifying it, and sets obstacles in their way through



man-made laws and ignorant customs that enjoin the wrong and forbid the right, will lead to its own corruption and destruction by the afflictions and evils that destroy values and ideal morals. The Prophet -PBUH- has also warned against this dark path, he said: (The likeness of the man who observes the limits prescribed by Allah and that of the man who transgresses them is like the people who get on board a ship after casting lots. Some of them are in its lower deck and some of them in its upper (deck). Those who are in its lower (deck), when they require water, go to the occupants of the upper deck, and say to them : 'If we make a hole in the bottom of the ship, we shall not harm you.' If they (the occupants of the upper deck) leave them to carry out their design they all will be drowned. But if they do not let them go ahead (with their plan), all of them will remain safe.)

All of this evidence and others indicate that advising, including enjoining the good and forbidding the evil, is a collective responsibility of the rulers and scholars, and for anyone capable of it, meets its conditions, possesses its tools, understands its principles, and knows its limits among the Muslims.

### 3<sup>rd</sup> Pillar: Mutual Support and Cooperation Between its Members

Mutual support (takaful), refers to a Muslim taking care of his fellow Muslim with the blessings that Allah has bestowed upon him, such as knowledge, wealth, strength, intelligence, and so on.

The essence of takaful is for the strong to be compassionate towards the weak, for the wealthy to console the poor, for the knowledgeable to educate the ignorant, and similar acts of kindness towards others. We can say that this mutual support is based on a divine method. As Allah -swt- has mentioned various forms of takaful and cooperation between individuals and groups within one society in His Quran and the teachings of His Messenger. For instance:

#### Payment of Zakat by the Wealthy to the Needy:

Giving Zakat (*obligatory charity*) by the wealthy to the poor when the prescribed conditions are met and the year has passed, serves as a purification of one's wealth and a token of gratitude for Allah's blessings upon one. Similarly, giving Sadaqah (*voluntary charity*) to the poor, needy, and those in debt increases cohesion, mutual support, and solidarity among the members of society. The evidence for this is found in the texts of the two revelations:

﴿ خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴾ [التوبة: ١٠٣].

- Allah says: {Take, [O, Muhammad], from their wealth a charity by which you purify them and cause them increase, and invoke [Allah 's blessings] upon

them. Indeed, your invocations are reassurance for them. And Allah is Hearing and Knowing. }[9:103]

- The Prophet -PBUH- said: (Islam has been built on five [pillars]: testifying that there is no deity worthy of worship except Allah and that Muhammad is the Messenger of Allah, establishing the salah (prayer), paying the zakat (obligatory charity), fasting in Ramadhan, and making the hajj (pilgrimage) to the House.)

#### Feeding the Hungry, Spreading Peace, and Refraining from Causing Harm:

Feeding the hungry, spreading peace, and refraining from causing harm and other similar righteous deeds, enhance love, affection, and mutual support among people in an ideal Islamic society. The Sunnah of the truthful Prophet provides evidence for that:

Abdullah ibn Amr reported that a man asked the Messenger of Allah -PBUH- “What is the best act of Islam?” The Prophet -PBUH- said: (To feed others and to give greetings of Salam (peace) to those whom you know and to those whom you do not know.)

Abu Musa reported that he asked the Prophet -PBUH-, “Whose Islam is the best? i.e. who is a very good Muslim?” The Prophet -PBUH- said: (One who avoids harming the Muslims with his tongue and hands.)

#### Supporting the Oppressed, Assisting them, and Restoring their Rights:

This is obligatory because oppression will be darkness on the Day of Judgement, whereas in this world, it is the darkness of the heart that leads to resentment, hatred, and enmity. This is why Allah and His Prophet sternly warned us against oppression. Allah said:

﴿يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعَذِرَتُهُمْ وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ﴾ [غافر: ٥٢]،

{The Day their excuse will not benefit the wrongdoers, and they will have the curse, and they will have the worst home. }[40:52] The Prophet -PBUH- also said: (Beware of oppression, for oppression will turn into excessive darkness on the Day of Resurrection.)

#### 4<sup>th</sup> Pillar: Safeguarding Rights and Freedoms Within the Framework of Divine Shariah

Safeguarding rights and freedoms is one of the fundamentals of the ideal Islamic society. These rights and freedoms are numerous and diverse. They transcend the relationship between people and their Creator on one hand, and their relationship with their own selves on the other. It is difficult to enumerate all of these rights

and freedoms in this brief discussion. Therefore, I have chosen to focus on two of them that have been emphasized by Islam which has ordained divine teachings for them. Skeptics and hypocrites from the descendants of Abu Jahl continue to cast doubts on them in every era and place. They raise suspicions and doubts about them. They tirelessly attempt to undermine the Shairah and criticize its rulings and leniency by labeling it as rigid and extreme and claiming it to be unsuitable for the modern era.

Allah says:

﴿كَذَلِكَ يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ كَذَلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ﴾ [الرعد: ١٧].

{Thus Allah presents [the example of] truth and falsehood. As for the foam, it vanishes, [being] cast off; but as for that which benefits the people, it remains on the earth. Thus does Allah present examples.}[13:17]

These two rights are:

1. The right of women and their emancipation in building the ideal Islamic society
2. The rights of the People of the Book in the lands of Islam from the perspective of Shariah

We will explain these rights based on the explanations of our trustworthy scholars, emphasizing their importance in building the nation upon ideal values and morals. This is to respond to the rampant thoughts and the pervasiveness of some who are considered part of Islam and speak our language, but are actually the masterminds of conflict. They are among the enemies of Allah and are the envious haters, and doubters of Islam's greatness, and moderate approach. They advocate for an imagined freedom that has no limits and is unsupported by divine revelation. Meanwhile, Islam's message continues to attract more followers day by day, and whoever enters it does so with clarity, while those who perish do so in ignorance.

### 1- The Rights of Women and their Emancipation in Building the Ideal Islamic Society:

There are many allegations that the enemies of Allah against Islam impose regarding women's rights and freedoms. Among them are the claims that imposing the hijab restricts women's freedom, that polygamy violates equality and that the law of inheritance favors men, and so on.

However, we are not going to refute their allegations in this study, because our aim is to demonstrate that Islam, with its methodology, ideals, and moderation, is the message of Allah to the universe. The removal of their ambiguity and refutation of their doubts and schemes are in the explanations found in the books of our scholars.

Hence, we will only respond to the first allegation which is that imposing the hijab on women restricts their freedom. We will expose the falsehood of this claim and highlight its danger to the ideal Islamic society whose components and foundations will be clarified in this study.

To begin with, we say:

It is undeniable to the sensible among people that women constitute half of society. Rather, I believe women to be the backbone of the entire society. A woman is capable of elevating society through her sincerity to Allah and adherence to His law. This surely leads to a society founded on chastity and virtue.

Likewise, a woman is also capable of being a devastating calamity as she can spread immorality, recklessness, and madness by flaunting her beauty and neglecting the law of Allah. And this surely leads to a corrupt society that is devoid of values and morals.

Why?

Because women are among the most dangerous temptations in the human world. They are ranked first in the ranks of destructive desires by Allah in the Holy Quran. Allah said:

﴿زَيْنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِصَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْخَرْثِ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَآبِ﴾ [آل عمران: ١٤].

{ Beautified for people is the love of that which they desire - of women and sons, heaped-up sums of gold and silver, fine branded horses, and cattle and tilled land. That is the enjoyment of worldly life, but Allah has with Him the best return. }[3:14]

If the wise consider women to be the most dangerous temptations, then undoubtedly their flaunting, exposure, and mingling with men is a sudden fallacy. This is what is seen today in liberated societies, Islamic or non-Islamic, under the pretext of equality and freedom. And, we know that a virtuous society does not arise by opening the doors of corruption and facilitating its entrances, rather it arises by closing the doors of corruption and blocking and drying up its sources.



So why is the attack on Islamic Shariah, which calls for women to observe hijab in order to preserve their dignity, modesty, and chastity from the gazes, words, and advancements of men with sick hearts, weak souls, and indecent tongues?

If they say yes, women must conceal the sources of temptation from men to prevent immorality, then we ask the sensible and wise among them: **"Is there any reason other than this for Allah to command the hijab for women?!"**

Allah says:

﴿وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّابِعِينَ غَيْرِ أُولِي الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَاتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ﴾ [النور: ٣١].

{ And tell the believing women to reduce [some] of their vision and guard their private parts and not expose their adornment except that which [necessarily] appears thereof and to wrap [a portion of] their headcovers over their chests and not expose their adornment except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, their brothers' sons, their sisters' sons, their women, that which their right hands possess, or those male attendants having no physical desire, or children who are not yet aware of the private aspects of women. And let them not stamp their feet to make known what they conceal of their adornment. And turn to Allah in repentance, all of you, O believers, that you might succeed. }[24:31]

Therefore, according to the Shariah conditions, the hijab is only mandatory in front of foreign men who are forbidden from seeing women as adorned and uncovered. However, within her home and among her close relatives, she -just like other women- is free to wear whatever clothes she wishes to wear while adhering to the manners and conduct of Islam. What she wears for her husband and within the confines of marital life differs from what she wears in front of women in general or her close relatives, such as her father, brother, uncle, etc.

She is not obliged to observe the hijab and modesty in front of them like she would with strangers, as stated in the previously mentioned verse.

The crimes of rape and harassment that surpass description are unhidden from those who understand. These crimes are seen today in liberated societies where women freely mix with men without any restraint from religion or law. We do

not need statistics as it is clear to all that it is constantly changing and increasing in severity, and this is what is leading the societies towards abyss and moral decay.

If the argument is about women's freedom, then Islam has freed women from the tyranny and dominance of men as it was in the pre-Islamic era of ignorance. Islam has transformed women from being an object that were bought and sold or buried alive as infants into honored women who are mothers, wives, sisters, and daughters. There are numerous well-known Shariah texts that indicate this.

Islam has made women equal to men in the principle of reward and punishment. Only the arrogant and hostile to Islam would argue over this fact.

Allah says:

﴿ فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ مِنْكُمْ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ بَعْضُكُمْ مِنْ بَعْضٍ ﴾ [آل عمران: ١٩٥].

{And their Lord responded to them, "Never will I allow to be lost the work of [any] worker among you, whether male or female; you are of one another.}[3:195]

It is not hidden that the freedom they advocate for women to flaunt, expose, and mix with no restraint from religion or law, is in fact, seen in liberated societies, as freedom to degrade and humiliate women and make them lose their modesty and dignity.

With all this explanation, we are not defending our Shariah and Islam as they stand on their own. Rather, our words aim to demonstrate that the hijab is not a hindrance to a woman's freedom, but it preserves and honors women on the one hand, and on the other hand, it results in the safety and righteousness of society. It ensures the success of individuals and keeps them from falling into temptations, the most dangerous of which is women's flaunting and mingling with men without restraint from religion or law. All of this is known to those with intellect and awareness. As for those who persist in denial and argumentation, then the words of Allah for them and their likes are sufficient:

﴿ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ ﴾ [الحج: ٤٦].

{So have they not traveled through the earth and have hearts by which to reason and ears by which to hear? For indeed, it is not eyes that are blinded, but blinded are the hearts which are within the chests.}[22:46]

## 2- The Rights of the People of the Book in the Lands of Islam from the Perspective of Shariah:

The Jews and Christians are the People of the Book, and they are the protected ones (dhimmis) under Islamic law. The term "dhimma" linguistically means covenant or protection. They belong to other heavenly religions, and Islam is also a heavenly religion revealed by the trustworthy spirit, Gabriel, to the heart of the Prophet of Islam, the Seal of the Prophets, peace be upon him. The evidence for this - which no arrogant or skeptic can deny - is that if it were from other than Allah, it would logically and rationally require the Prophet, peace be upon him, to command his followers to disbelieve in the previous heavenly books and deny the prophethood of those who came before him, in order to be unique in his essence and religion. However, as it is well known, many verses of the Quran revealed by Allah to him, as well as authentic Hadiths, clarify that Islam is the only religion that acknowledges the prophethood and message of those who came before, calling its adherents to believe in them, honor them, and exalt them, while forbidding them from insulting them. This is one of the greatest and noblest rights of the People of the Book of Islam, and only a blind denier of insight and understanding would deny it. Evidence for this includes:

- Allah says:
- ﴿ آمَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴾ [البقرة: ٢٨٥].
- {The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in Allah and His angels and His books and His messengers, [saying], "We make no distinction between any of His messengers." And they say, "We hear and we obey. [We seek] Your forgiveness, our Lord, and to You is the [final] destination."}[2:285]

Then the Quran clarifies who these messengers are whom Allah honored and selected with message and prophethood. Allah says:

﴿ قُلْ آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ عَلَيْنَا وَمَا أُنْزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَالنَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴾ \* وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴿ آل عمران: ٨٤، ٨٥.﴾

{Say, "We have believed in Allah and in what was revealed to us and what was revealed to Abraham, Ishmael, Isaac, Jacob, and the Descendants, and in what was given to Moses and Jesus and to the prophets from their Lord. We make no distinction between any of them, and we are Muslims [submitting] to Him." And whoever desires other than Islam as religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers.}[3:84,85]

Evidence from the Sunnah that Call for the Reverence of Allah's Prophets:

- Abu Huraira reported that two persons, one from amongst the Jews and the other from amongst the Muslims, fell into dispute and began to abuse one another. The Muslim said:  
By Him Who chose Muhammad (ﷺ) in the worlds. And the Jew said: By Him Who chose Moses in the worlds. Thereupon the Muslim lifted his hand and slapped at the face of the Jew. The Jew went to Allah's Messenger (ﷺ) and told him about his affair and the affair of the Muslim. Thereupon Allah's Messenger (ﷺ) said: (Don't make me superior to Moses for mankind will swoon and I would be the first to recover from it and Moses would be at that time seizing the side of the Throne and I do not know (whether) he would swoon and would recover before me or Allah would make an exception for him.)
- Narrated `Abdullah:  
When it was the day of Hunain, Prophet favored some people over some others (in the distribution of the booty). He gave Al-Aqra' one-hundred camels and gave Uyaina the same, and also gave other people (of Quraish). A man said, "Allah's Pleasure was not the aim, in this distribution." I said, "I will inform the Prophet (about your statement)." The Prophet (ﷺ) said, "May Allah bestow Mercy on Moses, for he was troubled more this but he remained patient."
- 'Abd Allah b. Ja'far reported the Messenger of Allah (May peace be upon him) as saying:  
It is not fitting for a prophet to say : I am better than Jonah son of matta.
- Abu Huraira reported Allah's Messenger (ﷺ) as saying:  
I am most akin to Jesus Christ among the whole of mankind, and all the Prophets are of different mothers but belong to one religion and no Prophet was raised between me and Jesus.

Given all these pieces of evidence of the Prophet of Islam's keenness to honor his brethren among the prophets before him, it's no wonder that Allah chose him as a friend, just as He chose Abraham as a friend, sealed the message and prophethood with him, and made him a mercy to all creation.

Therefore, based on what was mentioned earlier, we say:

Among the greatest rights of the People of the Book, preserved by Islam, is the reverence of their prophets and the belief in their books that are revealed by Allah, except for what has been altered, and contradicts our Quran which is a preserved miracle from Allah.

- And among their rights in Islam is the acknowledgment of their right to a dignified human life, and refraining from assaulting them or wronging them without sin or fault.



There are many evidences for that, such as:

- The Hadith: (If anyone wrongs a man with whom a covenant has been made, or curtails any right of his, or imposes on him more than he can bear, or takes anything from him without his ready agreement, I shall be his adversary on the day of resurrection.)
- And the Hadith: (Whoever killed a Mu'ahid (a person who is granted the pledge of protection by the Muslims) shall not smell the fragrance of Paradise though its fragrance can be smelt at a distance of forty years (of traveling).)

Their rights in Muslim society also include protecting them from internal and external aggression. Their protection has been made a duty upon Muslims. Furthermore, Islam has imposed the *jizya* (tax) on the People of the Book. Allah says:

﴿قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ﴾ [التوبة: ٢٩].

{Fight those who do not believe in Allah or in the Last Day and who do not consider unlawful what Allah and His Messenger have made unlawful and who do not adopt the religion of truth from those who were given the Scripture - [fight] until they give the *jizyah* willingly while they are humbled.}[9:29]

The evidence of paying *jizya* (tax) is found in the Hadith narrated by Buraida R.A that Prophet PBUH said: (If they refuse (to accept Islam) order them to pay the *Jizya*)

I say: The opinion held by our scholars is that *jizya* is to be taken from every disbeliever and not only the *dhimmi*s (People of the Book). It is imposed on those who have reached puberty and are able to fight. However, those who are excused from fighting due to a disability, the elderly, women, children and those in similar situations are not obliged to pay the *jizya*.

It is well known that the *jizya* is taken in exchange for the protection of the non-Muslims. If they accept Islam, they become our brothers who share the same rights and duties. *Jizya* is not a humiliation for the non-Muslims, nor is it exclusive to Muslims or their loot. Rather it serves the interest of the entire society similar to the *zakat* that Muslims pay from their wealth, the obligatory charity given on Eid and the various expiations and redemptions. All of these contributions are spent on tackling the issues faced by the poor in society and meeting the basic needs of its members. This is the justice that corresponds with the message and concept of Islam.

It is also known that the jizya does not exist in today's world either due to the weakness of Muslim societies that rule differently than what Allah has ordered or they rule accordingly but are still weak societies whose members -individually and collectively- lack honesty in sayings and actions and true faith. If they return to their two sources of power i.e. the Book of Allah and the Sunnah of His Prophet (PBUH) and implement the teachings of true Islam upon themselves without exaggeration or negligence, Allah Almighty has promised them of the following in His saying:

﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ﴾ [النور: ٥٥].

{Allah has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them and that He will surely establish for them [therein] their religion which He has preferred for them and that He will surely substitute for them, after their fear, security, [for] they worship Me, not associating anything with Me. But whoever disbelieves after that - then those are the defiantly disobedient.}[24:55]

- Furthermore, among the great rights that Islam has given them in Muslim society is the freedom to practice their beliefs and perform their rituals in their places of worship. They are also not to be forced into Islam, however, they have to abide by its laws. If they refuse to abide by the laws of Islam, their agreement is broken.

It is important to clarify the meaning of belief before explaining our intention regarding the term “freedom of belief”. Hence, we begin with the help and power of Allah by saying:

Linguistically, belief refers to binding, securing and tying firmly. Whereas, belief in terminology refers to the unwavering faith of a believer that does not entertain any doubt or uncertainty.

According to this clear meaning, we can say that according to Islam belief means: to have faith in Allah Almighty without any doubt or reluctance and to declare His Oneness in lordship and divinity as well as in His names and attributes. And to have faith in His angels, His books, His messengers, the Day of Resurrection and the decree, both its good and bad aspects.

The concept of freedom of belief among the People of the Book -the Jews and the Christians and those similar to them- differs from the freedom of belief for a Muslim. As the monotheistic Muslim can never deny the lordship of Allah, or disbelieve in Him or deny His existence. It is said that it is his right and he has total freedom in believing or disbelieving. But, there is no such freedom. Instead, if a Muslim turns back on Islam, the punishment of apostasy is applied. This is because Islam requires submission and obedience to Shariah law. Hence, the punishment of the apostate Muslim is death. As the Prophet PBUH said: **(He who changes his religion (i.e. apostates) kill him.)**

Executing the apostate is a punishment for him if he doesn't revert and repent to Allah. It is to ensure the well-being of the entire society and to prevent someone from embracing Islam and leaving it then as this could be seen as an attack on it. As Allah swt said:

﴿وَقَالَتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ آمِنُوا بِالَّذِي أُنْزِلَ عَلَى الَّذِينَ آمَنُوا وَجْهَ النَّهَارِ وَاتَّكُفُّوا آخِرَهُ لَعَلَّهُمْ يَرْجِعُونَ﴾ [آل عمران: ٧٢].

{ And a faction of the People of the Scripture say [to each other], "Believe in that which was revealed to the believers at the beginning of the day and reject it at its end that perhaps they will abandon their religion. }[3:72]

Hence, the execution of the apostate Muslim is not a punishment for freedom of thought and belief, rather it is a punishment for his mockery of Islam and his attempt to attack it by embracing it and then leaving it afterward. Such behavior poses a significant danger to the nation. The unity of the nation and the glorification of the religion is a matter of such importance that allows no room for leniency or neglect. That is why it becomes mandatory for the severity of punishment to be according to the gravity of the offense.

Hence, there is no freedom of belief for the Muslims. Rather it is granted to the People of the Book and those similar to them within the land of Islam. This freedom must operate within the framework of Islam and shouldn't be independent of it. This means that the rights of the disbelievers in the lands of Islam don't include openly proclaiming their disbelief and announcing: "I am free!" and proceeding to practice their disbelief in the Muslim society whether through speech, action, writing, publishing or other similar means and without being held accountable for promoting disbelief and atheism. This is not a part of freedom of belief according to Islam, which calls for monotheism. Rather, the point is that one is not forced into faith except by their will, if they refuse, it's their choice. They are not forced into Islam unless they are convinced by it. They have the right to practice their religious rites of disbelief within the limits allowed

by the Shariah safely having the protection of their life, wealth, family and places of worship as long as they don't break the laws of the Shariah that are implemented on all. The principle of reward and punishment doesn't discriminate between a Muslim and a non-Muslim, both of them are punished according to what Allah has prescribed and what His prophet PBUH has explained. If he leaves the framework of Shariah then the freedom is not absolute. This is so that the disbelievers don't corrupt the beliefs of those having weak faith in the nation, those who accept Islam by their tongue but not their hearts.

Allah's saying explains the concept of freedom of belief for the People of Book and other. Allah says:

﴿لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ﴾ [البقرة: ٢٥٦].

{There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong.}[2:256]

There are many other texts as well that prove the freedom of belief for the People of the Book and other non-Muslims without any discrimination. Some of them are:

- Allah's saying:
- ﴿فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ﴾ [الكهف: ٢٩].
- {so whoever wills - let him believe; and whoever wills - let him disbelieve.}[18:29]
- And, His saying:
- ﴿وَلَوْ شَاءَ رَبُّكَ لَآمَنَ مَنْ فِي الْأَرْضِ كُلُّهُمْ جَمِيعًا أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّى يَكُونُوا مُؤْمِنِينَ﴾ [يونس: ٩٩].
- {And had your Lord willed, those on earth would have believed - all of them entirely. Then, [O Muhammad], would you compel the people in order that they become believers?}[10:99]

Rather, Allah has ordered Muslims to invite them towards Islam using wisdom and good counsel and through respectful argumentation that counters evidence with evidence and differentiates the truth from evil and distinguishes faith from disbelief. The purpose of arguments is not to merely argue or to prove one's point that is driven by misguided desires or to achieve a false and deceptive victory.

Allah says:

﴿ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ﴾ [النحل: ١٢٥].



{Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided.}[16:125]

If the truth doesn't come forward through argumentation -which is very clear and obvious- then the Muslims are not allowed by the Shariah to force them into faith. Rather, they are only obliged to invite them.

Allah says:

﴿قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ﴾ [آل عمران: ٦٤].

{Say, "O People of the Scripture, come to a word that is equitable between us and you - that we will not worship except Allah and not associate anything with Him and not take one another as lords instead of Allah." But if they turn away, then say, "Bear witness that we are Muslims [submitting to Him]."}[3:64]

I say: if they do not accept the truth so they should be left alone and not attacked. The proof for that is Allah's saying:

﴿لَكُمْ دِينُكُمْ وَلِيَ دِينِ﴾ [الكافرون: ٦].

{For you is your religion, and for me is my religion."}[109:6]

This is the concept of freedom of belief from the perspective of Islam for the Dhimmis and those similar to them.

Furthermore,

We have proven in this study through evidence from the two holy texts of the two revelations, that the Islamic Shariah brought by the Prophet of Islam PBUH, from his Lord, which illuminated centuries with its perfection, beauty and harmony with the human nature, despite the human refusal in applying it -whether out of ignorance, stubbornness or disbelief- is the epitome of elevation and refinement. It has proven to be the only hope left for the advancement of humanity and for building the foundation and pillars of the ideal faithful society that their hearts yearn for, guided by a divine revelation that does not change or alter. And Allah is the One sought for help and on Him we rely.

#### 4<sup>th</sup> Section

### Islam and the Spiritual Elevation of Man

**To start we say:** A human -as it is widely known- has a soul and a body. The soul is eternal and rises and elevates in the eternal bliss provided that its owner is from the People of the Right. Allah says:

﴿كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عَلَيِّنَ \* وَمَا أَدْرَاكَ مَا عَلَيُّونَ \* كِتَابٌ مَرْفُوعٌ \* يَشْهَدُهُ الْمُقَرَّبُونَ \* إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ \* عَلَى الْأَرَائِكِ يَنْظُرُونَ \* تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ \* يُسْقَوْنَ مِنْ رَحِيقٍ مَخْتُومٍ﴾ [المطففين: ١٨ - ٢٥].

{ No indeed! Verily, the deeds of the virtuous shall be in the record of the exalted ones. And what do you know what the Record of the exalted ones is? It is a Book inscribed, which the angels placed near Allah to safeguard. Verily the virtuous shall be in Bliss; resting on couches, looking around. You shall see upon their faces the glow of bliss. They will be served a drink of the finest sealed wine,}[83:18-25]

And if the soul belonged to the People of the Left, it is miserable and tormented in the bottom of hellfire -may Allah protect us-. Allah says:

﴿وَأَصْحَابُ الشَّمَالِ مَا أَصْحَابُ الشَّمَالِ \* فِي سَمُومٍ وَحَمِيمٍ \* وَظِلٍّ مِنْ يَحُمُومٍ \* لَا بَارِدٍ وَلَا كَرِيمٍ \* إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُتْرَفِينَ \* وَكَانُوا يُصِرُّونَ عَلَى الْحِنثِ الْعَظِيمِ﴾ [الواقعة: ٤١ - ٤٦].

{As for the People on the Left: how miserable will be the People on the Left! They will be in the midst of scorching wind and boiling water, and a shade of thick, pitch-black smoke, which will neither be cool nor soothing. Surely they had lived before in luxury, and had persisted in the Great Sin.}[56:41-46]

It is known in our belief that the soul is a secret from the secrets of Allah swt who has kept its dealings hidden from His creation. No one can know anything about it no matter how knowledgeable he is. Allah says:

﴿وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا﴾ [الإسراء: ٨٥].

{They ask you about "the spirit". Say: "The spirit descends by the command of my Lord, but you have been given only a little knowledge."}[17:85]

Despite our certainty that human curiosity and arrogance know no bounds, this weak creature continues to seek and explore to the furthest extent to know the secrets of life in this world, even when Allah has concealed it causes and reasons from him. And the words of Allah Almighty will never turn him away:

﴿وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا﴾ [الإسراء: ٨٥]

{ but you have been given only a little knowledge.}[17:85]

I am certain that all the attempts of materialistic scholars and their arrogance that have surpassed all ethical and religious boundaries will never decrease. Their

experiments to know the secrets of the universe and life will never end. Similarly, the philosophers with their intellectual excesses and others similar to them from the atheists who do not believe in God will never stop striving to uncover the secret and essence of soul. Their vile attempts will always be in vain. On the other hand, the believer in Allah does not chase after the mirages, excesses and arrogance of such people. Instead, he is content with the secrets that Allah has revealed to him in order to elevate both the soul and body through divine law and teachings of the highest nobility that uplift the human soul and align with a sound nature, as long as he remains alive in this worldly life.

He must follow the example of the Angels who realized the truth and believed that Allah -swt- has the ultimate knowledge and wisdom. They said as the Quran mentioned:

﴿ قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ ﴾ [البقرة: ٣٢].

{They replied, "Glory be to You. You alone are free from defect. We possess only that much knowledge which You have given us. Indeed You alone are All-Knowing and All-Wise."}[2:32]

The soul -as it is known by the one who contemplates the book of Allah- carries multiple meanings in the Quran. What concerns us here is the mention of the soul in terms of its connection with the body. It is obvious that there is no life without it. A careful reader of the Quran will notice that Allah -swt- addresses the soul and the body collectively and calls it ‘Nafs’ i.e. soul/self. It is the same “self” by which Allah swore in the Chapter of the Sun. Allah says:

﴿ وَنَفْسٍ وَمَا سَوَّاهَا \* فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا \* قَدْ أَفْلَحَ مَنْ زَكَّاهَا \* وَقَدْ خَابَ مَنْ دَسَّاهَا ﴾ [الشمس: ٧ - ١٠].

{and by the soul and by Him Who perfectly proportioned it, and imbued it with (the consciousness of) its evil and its piety: He who purifies it will prosper, and he who suppresses it will be ruined.}[91:7-10]

He -swt- does not hide the fact that the soul is connected with the body of its owner. This body is mortal and it will convert to its original form and that is the soil. Allah says:

﴿ مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى ﴾ [طه: ٥٥].

{From this very earth We created you and to the same earth We shall cause you to return, and from it We shall bring you forth to life again.}[20:55]

**I say:** The elevation and refinement of the soul and body have causes and effects that were created by Allah. He -swt- has made it easy for humans through His kindness and generosity to reach these means and to feel their results in this

perishable world. He has also given them the choice to follow the straight path or the dark path that degrades oneself, demeans the body and lowers the soul and its status.

Allah says:

﴿لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ \* أَيَحْسَبُ أَنْ لَنْ يَقْدِرَ عَلَيْهِ أَحَدٌ \* يَقُولُ أَهْلَكْتُ مَالًا لُبَدًا \* أَيَحْسَبُ أَنْ لَمْ يَرَهُ أَحَدٌ \* أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ \* وَلِسَانًا وَشَفَتَيْنِ \* وَهَدَيْنَاهُ النَّجْدَيْنِ﴾ [البلد: ٤ - ١٠].

{ Verily We have created man into toil and hardship. Does he think that no one can overpower him? He says: “I have squandered enormous wealth.” Does he believe that none has seen him? Did We not grant him two eyes, and a tongue and two lips? And did We not show him the two highroads (of good and evil)? }[90:4-10]

And without a doubt, the ultimate goal one seeks out of this world and all that is within it for the righteous person is to attain true life that comprises of the highest degrees of elevation and refinement for the human soul in the eternal abode. Just as Allah -swt- said in His Holy Book:

﴿وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهْوٌ وَلَعِبٌ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْحَيَوَانُ لَوْ كَانُوا يَعْلَمُونَ﴾ [العنكبوت: ٦٤]

.{The present life is nothing but sport and amusement. The true life is in the Abode of the Hereafter; if only they knew. }[29:64]

It is evident to anyone having the slightest insight into what cultivates spiritual and physical elevation in a person, that the message of Islam and its teachings contain what satisfies the human longing and quenches the human thirst. This is because it is a message that addresses the innermost feelings and elevates the soul, as we will demonstrate in this section. Our approach to illustrating this will be through three sections at least:

**1<sup>st</sup> Section:** Explaining the true connection of the human soul with its Creator and Sustainer in Islam.

**2<sup>nd</sup> Section:** Demonstrating that the message of Islam and its teachings elevate human relations.

**3<sup>rd</sup> Section:** Showing that the Islamic teachings uplift the human along with its soul that resides within him.

These are three sections that we will explain and support by Islamic evidence, so that those who harbor hatred and ignorance toward Islam may come to understand its true nature, the elevation of its teachings and the perfection of its laws. Islam



is the healing balm that is sufficient for the wounds that have afflicted the human life due to its insult towards the self spiritually and bodily using the teachings, laws and philosophies that demean the soul and degrade the spirit and body, instead of elevating and uplifting them. Perhaps, everyone will realize, before it is too late, that salvation and deliverance lie in the final message and divine path, which no falsehood can approach from before or behind. And Allah is the One we seek help from and upon Him we rely.

### 1<sup>st</sup> Section:

#### Explaining the true connection of the human soul with its Creator and Sustainer in Islam

We begin and say- with God's power and strength- that: The connection of the human soul with its Creator and Sustainer is a natural connection. It was established even before the existence of mankind when the souls were in the realm of spirits. This is indicated by Allah's saying:

﴿وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ﴾ [الأعراف: ١٧٢].

{ And recall (O Prophet) when your Lord brought forth descendants from the loins of the sons of Adam, and made them witnesses against their own selves, asking them: 'Am I not your Lord?' They said: 'Yes, we do testify.' We did so lest you claim on the Day of Resurrection: 'We were unaware of this.' }[7:172]

#### The Elevation and Advancement of the Soul in terms of Belief in the True God:

It is clear to those of sound mind that humans, from the dawn of their creation, seek the true deity who can benefit and harm, and who holds power over everything. The human soul may either be guided by the natural covenant it testified to about the Oneness of God, or may stray from it. However, humans will always feel -due to their weakness as created beings- a sense of incompleteness and a need for a power greater than themselves that can make them feel their servitude, whether they worship Allah or something other than Him.

It was Allah's mercy over His servants that He sent messengers and prophets to mankind who brought good news and warnings to them in order to fill this void and to show the way to Him, so that people would have no argument. Allah also sealed the line of prophets with the Prophet of Islam, and He completed His messages with Islam, choosing it as the religion and way of life for mankind. In

its teachings, the soul finds everything it longs for- peace, tranquility, contentment, elevation, love and harmony.

Allah says:

﴿رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لِّنَّالَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا﴾ [النساء: ١٦٥].

{These Messengers were sent as bearers of glad tidings and as warners so that after sending the Messengers people may have no plea against Allah. Allah is All-Mighty, All-Wise. }[4:165]

It is important to note here that the difference in a person's sense of majesty and elevation in their love for the Creator and their closeness to Him varies from one person to another. It is not because of differences in gender, race or religion, rather it is in the nature of the one being worshipped. Is it Allah Almighty, the One, the Creator, the Unique, and the One who is worthy of worship? Or it is someone other than Him that Satan beautifies for his followers? Those who does not contain any benefit, harm, death, life or resurrection for themselves or for others.

It is known to those of sound mind that if the human soul responds to the call of its natural character, it will witness the greatness of God, His power, His blessings. It will also melt in love and communion with Him. However, the one who follows his desires, goes astray from the path of God and worships anything other than Him is the truly unfortunate one.

### The Prophet of Islam as a Model of Excellence and Elevation:

Following the Prophet Muhammad PBUH and acting upon his guidance leads a person to a high level of spiritual elevation and tranquility. Allah orders all of humanity to follow the final Prophet, who was sent to all people with the final message that He chose as their religion because of the fact that this Prophet represents the pinnacle of human excellence and the ultimate standard of moral and ethical conduct. His noble qualities testify to this, which is why Allah chose him among His creation and granted him such a closeness to Him that no angel or other prophet was able to attain. As the Hadith of the Night Journey of Prophet indicates. The Messenger of Allah (ﷺ) said: (Thereafter he ascended with me till I was taken to such a height where I heard the scraping of the pens.)

This is the extraordinary level of spiritual elevation that Prophet PBUH attained in his relationship with his Lord due to the purity of his heart and Allah's love for him. This love is such that God made loving and obeying the Prophet a condition for His love and forgiveness for those who follow his guidance and emulate his way. Allah says:

﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ \* قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ﴾ [آل عمران: ٣١، ٣٢].

{(O Messenger!) Tell people: 'If you indeed love Allah, follow me, and Allah will love you and will forgive you your sins. Allah is All-Forgiving, All-Compassionate.' Say: 'Obey Allah and obey the Messenger.' If they turn away from this then know that Allah does not love those who refuse to obey Him and His Messenger.}[3:31,32]

Given all of this, it is no surprise that Allah commands us to take the Prophet PBUH as a role model. Allah says:

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا﴾ [الأحزاب: ٢١].  
 {Surely there was a good example for you in the Messenger of Allah, for all those who look forward to Allah and the Last Day and remember Allah much.}[33:21]

Here are examples with pieces of evidence from the Islamic Shariah about the spiritual elevation that the Prophet PBUH achieved, and how we can follow his example to elevate our own souls towards our Creator and Master, the Exalted:

- The Prophet PBUH used to pray frequently to Allah, as prayer is the connection between the servant and his Lord. It is a sign of true servitude from the worshipper to the One worshipped. He PBUH would extend his prayer to the point where his feet would swell and Aisha (may Allah be pleased with her) used to ask him: "O Allah's Messenger (ﷺ)! Why do you do it since Allah has forgiven you your faults of the past and those to follow?" He said, "Shouldn't I love to be a thankful slave (of Allah)?"

I say: A person who follows the example of Prophet PBUH, and prays truthfully and reverently to Allah, will feel the greatness of Allah in front of him. This will lead him to perform deeds that please Allah and avoid those that displease Him. As a result, his soul will be elevated and distanced from immorality and evil due to prayer. The evidence for that is Allah's saying:

﴿وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ﴾ [العنكبوت: ٤٥].

{And establish Prayer. Surely Prayer forbids indecency and evil.}[29:45]

Another aspect of the Prophet's PBUH closeness and elevation to Allah Almighty is his frequent mention of Him as it is known about him PBUH. He PBUH used to mention Allah when entering the mosque and leaving it. He PBUH used to mention Him while eating, drinking, listening to the adhan (call to prayer),

entering the house, leaving the house, sleeping, waking up and at many more places.

Hence, we should follow Prophet Muhammad PBUH in remembrance and seeking forgiveness, as well as in fasting, giving charity, being good to neighbors, exhibiting good character with people, and in every act of worship intended to seek the pleasure of Allah and closeness to Him. So that our souls can ascend spiritually and physically and we can draw from Allah's mercy, generosity, and kindness toward His allies and beloved ones from among His creation. As a result, Allah will remember the one who remembers and every time he performs good deeds. As Allah says:

﴿فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ﴾ [البقرة: ١٥٢].

{So remember Me and I will remember you, and give thanks to Me and be not ungrateful.}[2:152]

From what has been mentioned, if a servant wishes to ascend spiritually and physically in their relationship with the Creator, two points must be emphasized to ensure that the elevation of the soul in its relationship with Allah is based on the teachings of the Sharia, meaning the Quran and the Sunnah of the Prophet. It should not be based on what is common among people in terms of innovations, customs, and acts of shirk (associating partners with Allah) for which Allah has sent down no authority. Here are the two points explained with some simplification and clarification, and Allah is the Helper.

The term "Shariah approach" refers to the path or way that clarifies God's laws and teachings for people both in religious and worldly matters. This is only achieved by obeying Allah and His Messenger PBUH and by not deviating from the straight path and the way of guidance. It also involves avoiding the footsteps of those before us who earned Allah's wrath and those who went astray. This is supported by clear verses from the Quran, such as:

◆ ﴿قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ \* يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾ [المائدة: ١٥، ١٦].

- ◆ Allah says: {Now Our Messenger has come to you: he makes clear to you a good many things of the Book which you were wont to conceal, and also passes over many things. There has now come to you a light from Allah, and a clear Book. through which Allah shows to all who seek to please Him the paths leading to safety. He brings them out, by His leave, from darkness to light and directs them on to the straight way.}[5:15,16]



There are several verses supporting this. Following are pieces of evidence from the Sunnah:

- The Prophet PBUH said: (I have left two matters with you. As long as you hold to them, you will not go the wrong way. They are the Book of Allah and the Sunna of His Prophet. And they shall not split until they meet at the Hawd.)
- The Prophet PBUH also said: (I counsel you to have taqwa (fear) of Allah, and to listen and obey [your leader], even if a slave were to become your ameer. Verily he among you who lives long will see great controversy, so you must keep to my Sunnah and to the Sunnah of the Khulafa ar-Rashideen (the rightly guided caliphs), those who guide to the right way. Cling to it stubbornly [literally: with your molar teeth]. Beware of newly invented matters [in the religion], for verily every bidah (innovation) is misguidance.)

The human soul desperately needs to understand the path to spiritual elevation. The path that is free from hypocrisy, unaffected by pretense and not weakened by laziness, physical ailments or misguided desires. Instead, the soul is naturally inclined towards the truth that is the most deserving to be followed. As Allah swt says:

﴿قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَهْدِي إِلَى الْحَقِّ قُلِ اللَّهُ يَهْدِي لِلْحَقِّ أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمْ لَا يَهْدِي إِلَّا أَنْ يَهْدِيَ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ﴾ [يونس: ٣٥].

{ Ask them: 'Are there among ones whom you associate with Allah in His divinity those who can guide to the truth? Say: 'It is Allah alone Who guides to the truth.' Then, who is more worthy to be followed - He Who guides to the truth, or he who cannot find the right way unless others guide him to it? What is wrong with you? How ill do you judge! } [10:35]

Among the ways or paths to achieving spiritual and physical elevation, especially concerning monotheism, it is essential to clarify the following:

The true spiritual elevation in the heart of a believer towards their Creator cannot be achieved by deviating from the path of Prophet Muhammad PBUH, his companions and the first generation who believed in the Oneness of Allah with no forging. This means avoiding any form of likening God to His creation, questioning His attributes, or denying them. What some of the Sufis do in our era in the name of Sufism has nothing to do with monotheism, rather it is all polytheism and complete misguidance. Examples of their deviations and polytheism include traveling to graves/ shrines to seek help from the dead, offering sacrifices to them, seeking blessings from their tombs and asking for their intercession instead of relying solely on Allah. Apart from all of this, they

have also introduced new forms of prayer, remembrance and supplications that are filled with elements of polytheism. They claim that these practices lead them to spiritual elevations in the presence of Allah. However, this belief is deeply flawed because following the devil and one's own desires does not lead to any true spiritual elevation or the betterment of the soul. Rather, it results in ignorance, misguidance, and the burdening of the soul with condemned extremism and satanic rituals that leave no basis in the Quran or the Sunnah. This is why the Prophet Muhammad PBUH warned against this path by saying: **(the extremists perished)** and he repeated it thrice.

**I say:** Anyone who becomes overly strict in worship or adds practices that were not prescribed by Allah and His Messenger (peace be upon him) is mistaken if they believe their soul will be purified and elevated. Even if they feel that way temporarily, this feeling does not last, and it is followed by regret and sorrow—if only they knew.

The words of Allah are sufficient to clarify their state and efforts, as well as those who follow their path. Allah says:

﴿قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا \* الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا \* أُولَٰئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزَنًا﴾ [الكهف: ١٠٣ - ١٠٥].

{ Say, (O Muhammad): "Shall We tell you who will be the greatest losers in respect of their works? It will be those whose effort went astray in the life of the world and who believe nevertheless that they are doing good. Those are the ones who refused to believe in the revelations of their Lord and that they are bound to meet Him. Hence, all their deeds have come to naught, and We shall assign no weight to them on the Day of Resurrection. } [18:103-105]

### The Second Point: Purifying the Heart and Limbs from Defects:

It is well known, both to the general public and the learned, that the heart is the most dangerous of human organs. A person's faith will not be upright until their heart is upright. The Quran frequently addresses the hearts in many of its verses. Allah says:

﴿أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ﴾ [الحج: ٤٦].

{ Have they not journeyed in the land that their hearts might understand and their ears might listen? For indeed it is not the eyes that are blinded; it is rather the hearts in the breasts that are rendered blind. } [22:46]

The Sunnah has also explained the danger of this organ. The Prophet PBUH said: (That which is lawful is clear and that which is unlawful is clear, and between the two of them are doubtful matters about which many people do not know. Thus he who avoids doubtful matters clears himself in regard to his religion and his honor, but he who falls into doubtful matters [eventually] falls into that which is unlawful, like the shepherd who pastures around a sanctuary, all but grazing therein. Truly every king has a sanctuary, and truly Allah's sanctuary is His prohibitions. Truly in the body there is a morsel of flesh, which, if it be whole, all the body is whole, and which, if it is diseased, all of [the body] is diseased. Truly, it is the heart.)

**I say:** It is important to note that if the heart deviates, becomes arrogant, or oversteps Allah's commands, it will not remain on the right path. It will go astray and Allah will seal it, so it will not find a way to elevate and refine the soul except by repenting and turning back to Allah. Allah says:

﴿بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا﴾ [النساء: ١٥٥].

{ in fact Allah has sealed their hearts because of their unbelief, so that they scarcely believe}[4:155]

It should not escape the perceptive reader's attention that a person's nature differs with different circumstances and conditions. At times, one may find themselves drawn closer to Allah, experiencing humility in their prayers, weeping in their supplications and standing, increasing their recitation and reflection on the Quran, and consistently maintaining morning and evening remembrances, while loving all that is good.

In other circumstances, one may find oneself heedless and distracted, lacking humility in prayers. One might experience neglect in performing prayer on time or praying alone and missing the benefits of congregational prayers without any valid reason. One might also drift away from the Quran and read it occasionally or be infrequent in their supplications and remembrances and other similar things.

Thus, the heart must be purified from its afflictions such as malice, envy, and excessive attachment to worldly matters etc. These halt the elevation of the soul and cover the heart with a veil that can only be removed through cleansing from these destructive traits. On the other hand, through sincerity, patience in facing adversities, and having certainty in Allah, we will witness remarkable changes and we will come to understand ourselves better. We will also discover ways to achieve our ultimate goals and wishes. By doing so, we can elevate our souls to the highest levels of contentment and refinement, allowing our hearts to live and remain steadfast in following Allah's commands.

- This is also proven by Prophet's saying: (Wealth is not in having many possessions, but rather (true) wealth is feeling sufficiency in the soul.)

And this is an unquestionable truth, for when the soul is self-sufficient, the heart will be free of resorting to anyone other than Allah Almighty, and it will be set on the right path.

## 2<sup>nd</sup> Section:

### Demonstrating that the message of Islam and its teachings elevate human relations

It is evident that human and social relationships in this world can take various forms, such as cooperation, tolerance, love, solidarity and adherence to virtues and other similar good deeds and noble morals. The concept of these values has not differed among humans since the dawn of humanity; rather, they are demonstrations of refinement and civilization in every era and place.

The only difference that must be brought to attention is that Allah Almighty rewards whomever He wills and however He wills for his good deeds if he enters this religion after Allah sent His final Messenger PBUH and he witnessed the testimony of truth. This is because it is Allah's message to the universe. However, for those not belonging to this religion, there is no reward from Allah for their good deeds except for clear loss. Except for those who died before the Prophet's mission and who did not encounter his call and passed away following the pure monotheistic faith.

- The evidence for that is in the Quran, Allah says:  
 ﴿وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولًا﴾ [الإسراء: ١٥].
- {And never do We punish any people until We send a Messenger (to make the Truth distinct from falsehood).}[17:15]

To explain this section, we will summarize it in two aspects:

**First:** Explaining the truth and evidence of spiritual transcendence between a Muslim and his brother in Islam.

**Second:** Explaining the truth and evidence of spiritual transcendence between a Muslim and a non-Muslim.

### The First Aspect: The Quran and Sunnah's Guidance for Elevation in the Relationship Between Muslims

**To explain this, we say:** The Quran and Sunnah offer comprehensive advice that lays down clear guidelines for organizing relationships between Muslims. These

guidelines are aimed at spreading noble character traits to elevate and enhance their interactions. Additionally, they outline punishments and obligations for those who deserve punishment due to openly committing sins or harming societal values. Such actions might include spreading discord, promoting immorality, harming others through deceit, theft, false testimony, and other similar means. Islam's message combines both encouragement and warning—sometimes through advice, guidance, and direction, and at other times through deterrence, warnings, and punishment.

Some of the examples from the Quran are as follows:

### 1- Calling towards Allah with kind and good words:

These are the highest and most obligatory deeds, and they are the mission of the chosen prophets and messengers, and those who follow them with righteousness until the Day of Judgment. Calling others to Allah, affirming His Oneness, and dedicating worship sincerely to Him. These are among the greatest rights that a Muslim should fulfill toward his fellow Muslim.

Allah says:

﴿وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ﴾ [فصلت: ٣٣].

{ And who is fairer in speech than he who calls to Allah and acts righteously and says: “I am a Muslim”? } [41:33]

### 2- Prohibition of ridicule, name-calling and spreading rage:

The Quran has prohibited ridiculing and calling names to others because it leads to the spread of rage and hatred among the people of a society. Allah says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِنْ قَوْمٍ عَسَىٰ أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِنْ نِسَاءٍ عَسَىٰ أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْأَسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ﴾ [الحجرات: ١١]

{ Believers, let not a group (of men) scoff at another group, it may well be that the latter (at whom they scoff) are better than they; nor let a group of women scoff at another group, it may well be that the latter are better than they. And do not taunt one another, nor revile one another by nicknames. It is an evil thing to gain notoriety for ungodliness after belief. Those who do not repent are indeed the wrong-doers. } [49:11]

### 3- Warning against injustice and having bad thoughts about a Muslim without evidence:



The Quran prohibits harboring bad thoughts without evidence, as it leads to injustice, the loss of rights, and the resulting prohibited words and actions. This can even escalate to bloodshed based on mere suspicions, which can destroy livelihoods and erase peace and security in people's hearts toward others. Therefore, Allah addressed the believers, saying:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ﴾ [الحجرات: ١٢]

{Believers, avoid being excessively suspicious, for some suspicion is a sin. Do not spy, nor backbite one another. Would any of you like to eat the flesh of his dead brother? You would surely detest it. Have fear of Allah. Surely Allah is much prone to accept repentance, is Most Compassionate.}[49:12]

There are many verses related to this, but we will not mention them here.

Among the Sunnah of the Prophet are countless hadiths and commandments for communication, compassion, and self-transcendence in a Muslim's dealings with his fellow Muslim, sometimes with encouragement, and other times with intimidation, including, for example:

- 1- The Hadith narrated by Abu Huraira, that the Prophet PBUH said: (You shall not enter Paradise until you believe, and you have not believed until you love one another. Shall I tell you of something you can do to make you love one another? Spread the greetings of Salam (peace) amongst yourselves (i.e. between each other).)
- 2- And another narration by him, that the Prophet PBUH said: (A Muslim has five duties towards another Muslim: to return a salutation, visit the sick, follow funerals, accept an invitation and say 'God have mercy on you' when one sneezes.)
- 3- And another narration by him, that the Prophet PBUH said: (Everything of a Muslim is sacred to a Muslim : his property, honour and blood. It is enough evil for any man to despise his brother Muslim.)
- 4- Ibn 'Umar (May Allah bepleased with them) reported: Messenger of Allah (ﷺ) said, ("A Muslim is a brother of another Muslim. So he should not oppress him nor should he hand him over to (his satan or to his self which is inclined to evil). Whoever fulfills the needs of his brother, Allah will fulfill his needs; whoever removes the troubles of his brother, Allah will remove one of his troubles on the Day of Resurrection; and whoever covers up the fault of a Muslim, Allah will cover up his fault on the Day of Resurrection".)

5- Ibn Mas'ud (RAA) narrated that the Messenger of Allah (ﷺ) said: (insulting a Muslim is disobedience to Allah, and fighting with him is Kufr (disbelief).")

6- Anas narrated that the Prophet(s.a.w) said: ("None of you believes until he loves for his brother what he loves for himself.")

These rights, as explained by the Prophet Muhammad (peace be upon him), aim to build a society founded on virtue, selflessness, and the spread of love, humility, and tolerance—qualities that elevate a Muslim's relationship with their fellow Muslim in a practical manner. The Prophet (peace be upon him) serves as an excellent role model because Allah, in His grace, bestowed upon him the highest level of human perfection in terms of spiritual elevation and refinement. Therefore, his sayings and actions are not just words or unattainable advice; they are practical guidelines that every Muslim can follow, except for those specific to his prophetic role, which are well-known and do not require further explanation.

### The Second Aspect: The Commandments of the Quran and the Sunnah for Transcendence in the Relationship of a Muslim with a non-Muslim:

A Muslim, in their relationship with non-Muslims, follows the teachings and commandments of the Lord of heaven and earth, the One True God who neither begets nor is begotten, and has no partner in His dominion. These teachings provide clear guidance for all of humanity across the globe on the path of truth and righteousness, outlining how to interact with fellow human beings in a refined manner, without discrimination based on gender, color, or creed.

The Muslim must confidently and steadily follow these commandments from the texts of the Qur'an and Hadith in their relationship with non-Muslims, without innovating in religion. Despite the thorns, obstacles, and challenges in the path of calling others to Allah, posed by some of the worst of creation and the allies of Satan—descendants of Abu Jahl, who exist in every time and place—the Muslim should continue without hesitation or fear, relying on the One who controls all causes and outcomes. They should have certainty in Allah's help and His eventual granting of victory and establishment for the Muslims, whether it comes today or tomorrow, for indeed, tomorrow is near. This should be done without weariness or despair because the path is clear and evident until Allah's decree is fulfilled.

Some of the examples of Quranic commandments about good dealings with the non-Muslims are:

- Allah's saying:

- ﴿لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ﴾ [الممتحنة: ٨].

- { Allah does not forbid that you be kind and just to those who did not fight against you on account of religion, nor drove you out of your homes. Surely Allah loves those who are equitable. }[60:8]
- I say: The Sunnah contains many prophetic commandments regarding how a Muslim should deal with the Jews and the Christians.

The Prophet PBUH has stressed upon the punishment of those who violate the sanctity of their blood. He PBUH said: (Whoever killed a person having a treaty with the Muslims, shall not smell the smell of Paradise though its smell is perceived from a distance of forty years.)

We have mentioned some of these Qur'anic and Prophetic commandments in the third section of this study, "Islam and the Ideal Faith-Based Society," during our discussion on the rights of the People of the Book in Islamic lands from the perspective of Sharia, which spares us from repeating them here to avoid redundancy. Please refer back to that section.

Therefore, we have the right to be proud of our Islam, our Qur'an, and our Prophet who was sent to all of humanity. We should honor his keen emphasis in many of his sayings and commandments on the rights of the People of the Book and those like them, as well as the noble treatment of them from the perspective of Islamic moderation and freedom of belief, as we have previously explained its reality and conditions.

All these Prophetic commandments come only from a heart chosen by Allah to be a bearer of glad tidings and a warner to the worlds, and to be a guide and a model for those who follow his teachings, so they may purify themselves from every blameworthy trait, and from every hatred and resentment that affects the hearts of people, regardless of their creed, language, or customs.

### 3<sup>rd</sup> Section:

Showing that the Islamic teachings uplift the human along with its soul that resides within him

It is known that the human soul, in its balance, rationality, and faith at times, and in its agitation, disbelief, and atheism at other times, does not deviate from two matters, and the person has a choice between them, and is responsible for them and for their choices. If he gave it the rein and diverted it from the path, then he would destroy it and lose and be disappointed. However, if he tamed it and rebuked it, then he would succeed and win. Allah says:

﴿وَنَفْسٍ وَمَا سَوَّاهَا \* فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا \* قَدْ أَفْلَحَ مَنْ زَكَّاهَا \* وَقَدْ خَابَ مَنْ دَسَّاهَا﴾ [الشمس: ٧ - ١٠].

{and by the soul and by Him Who perfectly proportioned it, and imbued it with (the consciousness of) its evil and its piety: He who purifies it will prosper, and he who suppresses it will be ruined.}[91:7-10]

These two matters are:

**The First Matter: He needs energy to always renew its vitality and activity:**

We mean by energy the ability to elevate the soul in ways that please Allah through lawful acts of worship and obedience, which revive and energize a lethargic, hesitant, or negative soul. This elevation lifts one's spirit and positively influences one's actions. It is known that faith increases and decreases; it increases through acts of obedience and decreases through sins and negative traits.

Just as the sweetness of sin stimulates the soul temporarily, renewing its vitality as long as its pleasure lasts, followed by regret, disgrace, and a guilty conscience, so too does obedience stimulate the soul for elevation, ambition, and a joy that surpasses all other joys, instilled by Allah in the believer's heart until their resolve weakens and their energy diminishes. However, this is followed by contentment, peace, and ongoing efforts to rise, achieve spiritual elevation, and draw closer to and find solace in Allah.

Islam calls its followers to obedience and worship, constantly affirming that this is the purpose of creation and existence, a truth repeatedly declared in many verses of the Qur'an and prophetic traditions.

Allah says:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ \* مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُوا \* إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ﴾ [الذاريات: ٥٦ - ٥٨].

{ I created the jinn and humans for nothing else but that they may serve Me; I desire from them no provision, nor do I want them to feed Me. Surely Allah is the Bestower of all provision, the Lord of all power, the Strong.}[51:56-58]

**I say:** It is clear to those with understanding that acts of obedience are heavy on the soul, while sin is light. The reason for this is the lack of love for Allah and His Messenger (peace be upon him), who are the source of all creative energy in the hearts of believers. The evidence for this from the Qur'an and the Sunnah is as follows:

- Allah says:

- ﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾ [آل عمران: ٣١].

- { (O Messenger!) Tell people: 'If you indeed love Allah, follow me, and Allah will love you and will forgive you your sins. Allah is All-Forgiving, All-Compassionate.')[3:31]

**I say:** This evidence explains that love for Allah and His Prophet is a reason for following the truth. By following the truth, the soul is elevated and becomes successful.

The evidence from the Sunnah is: Narrated `Abdullah bin Hisham: We were with the Prophet (ﷺ) and he was holding the hand of `Umar bin Al-Khattab. `Umar said to Him, "O Allah's Messenger (ﷺ)! You are dearer to me than everything except my own self." The Prophet (ﷺ) said, "No, by Him in Whose Hand my soul is, (you will not have complete faith) till I am dearer to you than your own self." Then `Umar said to him, "However, now, by Allah, you are dearer to me than my own self." The Prophet (ﷺ) said, "Now, O `Umar, (now you are a believer).

**I say:** In summary, the practical application and elevation of the soul to the highest levels of spiritual excellence is marked by having nothing more beloved to it than Allah and His Messenger PBUH. This will only be possible if the person sincerely dedicates their intention to Allah, and with patience in facing difficulties, certainty, and reliance on Him, they will witness incredible things.

**The Second Matter:** He needs to know its nature and ways to tame it to make it upright on the path of transcendence and sophistication, and not to deviate from it:

It is important to remember that the human soul is generally created with a natural disposition. However, as it interacts with people—both righteous and unrighteous—and indulges in worldly pleasures, its nature changes based on how much it is affected and the extent of corruption it experiences from disobedience and distance from Allah. To correct and elevate the soul, one must first understand how to address the issues that have affected it. This is the first step, and each person knows their own soul best based on their actions and words in both religious and worldly matters.

Then, one should begin to hold themselves accountable for mistakes, rectify the faults, and improve the soul. This is the second step. Recognizing one's sins and shortcomings in fulfilling the rights of Allah and oneself is the correct beginning for being able to train and control the soul.

Next, the third step involves addressing these issues gradually or with strong determination, depending on the person's readiness, faith, and reliance on Allah.



Guidance from the Quran and Sunnah should be sought. After that, proceed with the fourth step, fifth step, and so on, until the soul aligns with Allah's commands.

As an example, and to avoid being lengthy, we mention two fundamental principles from the Quran and Sunnah that are essential for reforming the soul. One should encourage themselves and train their soul to follow these principles to control its desires and elevate its ambitions, which is the only path to success and salvation in this world and the Hereafter. Success comes only from Allah, the All-Knowing and Wise.

**The First Rule: Be cautious of praising yourself, so you do not become deceived by Allah's mercy:**

It is dangerous for a person to be deceived by people's praise of him for religious or worldly matters, let alone his self-praise in front of others, which may involve hypocrisy and pretense that could invalidate his deeds. It is sufficient for him to know that Allah knows his inner thoughts and outward actions, and he should not be deceived by false illusions about Allah. Allah has warned against this, saying:

﴿فَلَا تُزَكُّوا أَنْفُسَكُمْ هُوَ أَعْلَمُ بِمَنِ اتَّقَى﴾ [النجم: ٣٢].

{So do not boastfully claim yourselves to be purified. He fully knows those that are truly Godfearing.}[53:32]

The sunnah contains warnings against it as well:

Muhammad b. 'Amr b. 'Ata' reported:

I had given the name Barra to my daughter. Zainab, daughter of Abu Salama, told me that Allah's Messenger (ﷺ) had forbidden me to give this name. (She said): I was also called Barra, but Allah's Messenger (ﷺ) said: Don't hold yourself to be pious. It is God alone who knows the people of piety among you. They (the Companions) said: Then, what name should we give to her? He said: Name her as Zainab.

**I say:** If the Prophet ﷺ forbids praise in a mere name that might lead to harm, it is undoubtedly more harmful and destructive for a person to praise himself or others for obedience, wealth, knowledge, lineage, or similar things.

This can lead to arrogance and self-conceit and may make the person believe that no further obedience is needed since they have become among the righteous. The devil might whisper to them that they are the most knowledgeable and do not need further learning, and so on. Thus, self-praise can lead to the person's downfall and neglect of what their soul needs to renew its strength and overcome weaknesses.

## The Second Rule: Struggle against it to repel the devil's schemes and deceptions:

It is necessary to struggle against the devil and his deceit of the soul using all lawful methods because his enmity will never disappear. He, may Allah curse him, justifies the obedience of the weak in faith to him in this world and their disobedience to Allah in their souls, as Allah says:

﴿وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي فَلَا تَلُمُونِي وَلُومُوا أَنْفُسَكُمْ مَا أَنَا بِمُصْرِخِكُمْ وَمَا أَنْتُمْ بِمُصْرِخِيَّ إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِنْ قَبْلُ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ﴾ [إبراهيم: ٢٢].

{ After the matter has been finally decided Satan will say: "Surely whatever Allah promised you was true; as for me, I went back on the promise I made to you. I had no power over you except that I called you to my way and you responded to me. So, do not blame me but blame yourselves. Here, neither I can come to your rescue, nor can you come to mine. I disavow your former act of associating me in the past with Allah. A grievous chastisement inevitably lies ahead for such wrong-doers."}[14:22]

- Similarly, in the Sunnah, the Prophet PBUH explained the danger of devil's misleading of a person by saying: (Satan circulates in the human being as blood circulates in the body, and I was afraid lest Satan might insert an evil thought in your minds.)

It is well-known that the Quran and the Sunnah contain many rules and principles that allow the soul to soar in the realms of elevation and progress, bringing with it tranquility and peace, reliance and certainty, and insight that helps the person distinguish the path of truth and guidance from the path of disbelief and misguidance. Thus, they follow it with confidence and faith, without throwing themselves into destruction. However, what we have mentioned is sufficient to clarify our intended point in this discussion.

Afterward, we have discussed in this study many aspects that demonstrate the greatness of Islam and have proven that its legislation and merciful teachings offer a healing balm for humanity from all ailments, making it the source of their happiness, progress, and success in both religion and life. I wanted to explore further aspects of the greatness of the Islamic message, but it would extend this study too much and might distract the esteemed reader. As mentioned in the introduction, we want it to be concise and brief. However, if Allah wills and we are granted the opportunity, we will add more to it and publish it in a second part due to its importance in highlighting the greatness of Islam from various other aspects. We will provide evidence from the sacred texts of the Quran and Sunnah to prove that it is truly the message of Allah to all the worlds. Therefore, we

suffice with what we have mentioned, and praise be to Allah, the Lord of all the worlds. Peace and blessings be upon the noble Prophet, his family, and all his companions.

This poor man wrote it to gain the pardon of his Lord

Syed Mubarak

